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FOURTH ANNUAL REPORT.
BOARD
OF
INDIAN
COMMISSIONERS
—♦—
1872.

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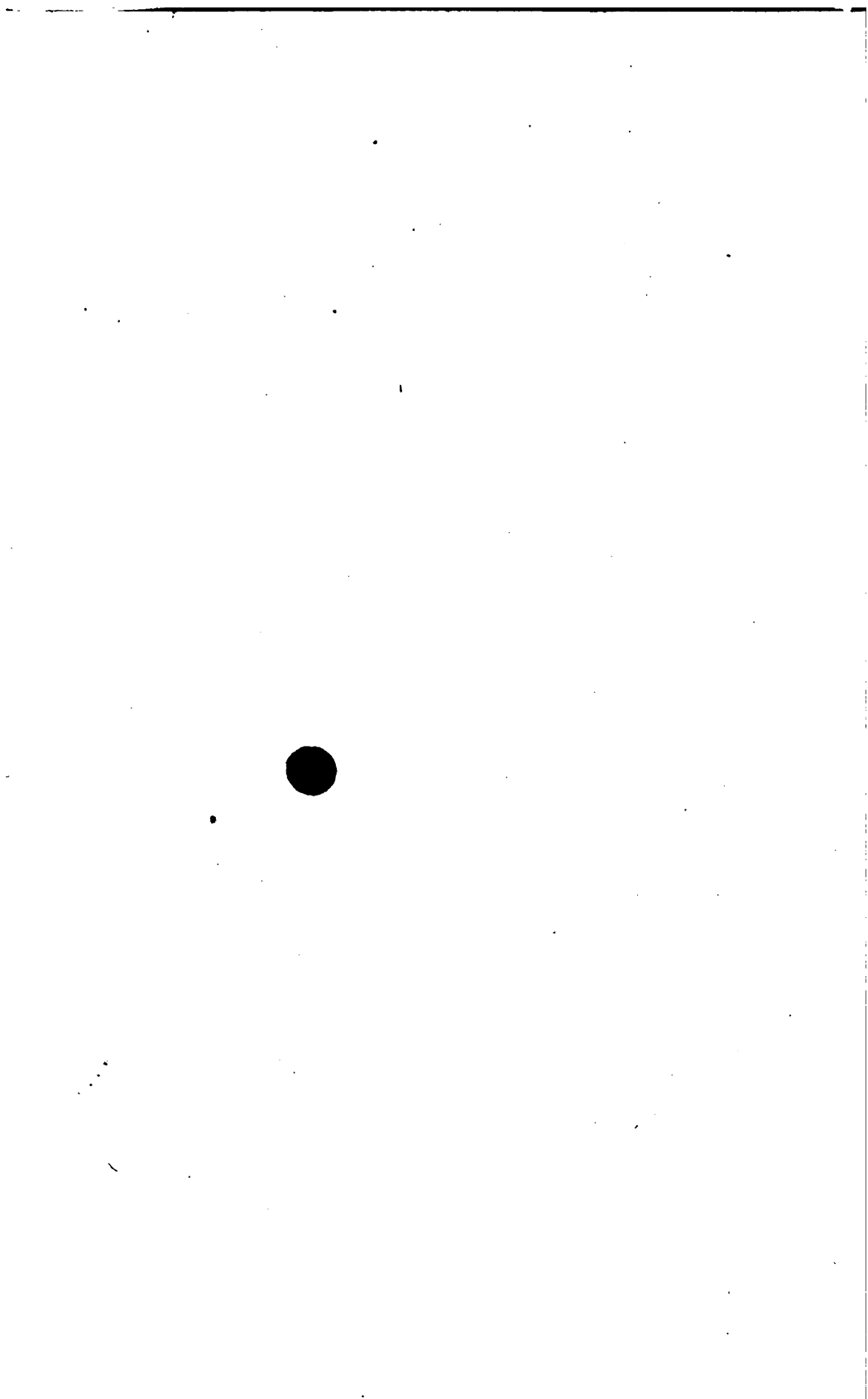
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FOURTH ANNUAL REPORT

OF THE



BOARD OF INDIAN COMMISSIONERS

TO THE

PRESIDENT OF THE UNITED STATES.

1872.



WASHINGTON:
GOVERNMENT PRINTING-OFFICE.
1872.

FOURTH ANNUAL REPORT
OF THE
BOARD OF INDIAN COMMISSIONERS.

PITTSBURGH, *November 28, 1872.*

SIR: In the first annual report of the board of Indian commissioners it was said: "We look forward to success in the effort to civilize the nomadic tribes with confidence, notwithstanding the many difficulties and obstacles which interpose; but their elevation can only be the result of patient, persevering, and long-continued effort. To expect the civilization and Christianization of any barbarous people within the term of a few short years would be to ignore all the facts of history, all the experiences of human nature. Within the term of your administration, their condition may be greatly improved, and the foundation laid of a policy which the newly-awakened sense of justice and humanity in the American people, will never permit to be abandoned."

Only three years have passed, and we have the satisfaction to congratulate you upon the marked success of your policy in the management of the aboriginals, and the emphatic approval which it has received from the American people.

During the past year the advance of some of the tribes in civilization and Christianity has been rapid, the temper and inclination of all of them has greatly improved, and enough progress has been made in overcoming the difficulties in the cases of the least promising of the nomadic tribes, to give a reasonable assurance of eventual success.

The change in the characteristics of their agents, as appointed under the new system, and the visits of committees of the Board and of the Christian societies, besides other authorized persons sent out by the Interior Department, have inspired the Indians with a confidence in the Government never before felt, and have caused a marked change for the better in their feelings and conduct. They show a more positive intention to comply with their own obligations, and to accept the advice of those in authority over them, and are in many cases disproving the assertion, that adult Indians cannot be induced to work.

Nearly five-sixths of all the Indians of the United States and Territories are now either civilized or partially civilized, and the records show that under their present treatment they commit a smaller number of serious crimes against the whites than an equal number of white men in any part of the western country, commit against each other.

These facts seem to be but little known, and when the telegraph announces that a white man has been killed by Indians, most persons attach the guilt to the whole race. As well might they hold the clergy and merchants of New York personally guilty of the daily murders there committed, and express a desire for their "extermination."

INDIAN-SERVICE REFORM.

The removal of the patronage of the Indian Bureau from political control, and placing it in the hands of the religious societies, have, in most cases, proved to be effectual reforms of the service.

Under the old system such things as partnerships between the agent and trader, or the agent and contractors; receipting for supplies never delivered; overestimating the weight of cattle for the contractor; taking vouchers in blank to be filled with fraudulent sums; carrying false names upon the rolls; paying employes for whom there was no employment; reporting employes at higher or lower salaries than provided by law, and using the difference for other purposes; farming out the appointments controlled by the agent; using annuity goods for the agents or employes; trading with the Indians; selling them their own goods; selling annuity goods to whites; conniving with others to swindle Indians out of the annuities after distribution; having Indian concubines, and allowing similar license to employes; and many other abuses, had become so general that an honest and moral agent was the exception. Under the present system such practices are the exceptional cases, and when discovered the remedy is at once applied.

Under the former rule a class of persons had been gathered about many of the agencies in the subordinate employments, who have no sympathy with the new policy, and whose example has been pernicious. All such employes, as well as the agents, require to be supplanted by persons of Christian, or at least moral character, who, with their families, shall feel an interest in the elevation of the Indians. Besides these there is a still worse class of men at nearly all the reservations. Many of them are desperadoes, who have chosen evil to be their good. They incite Indians to robbery and murder that they may reap the gain in their nefarious traffic for the spoils; and they never fail to make the Indians bear the odium of atrocious crimes which they themselves commit. When their villainies or family feuds drive their victims to acts of retaliation they become the loudest of all in their denunciation of the savages, and in the demand for troops to protect the "innocent settlers on the border;" and, when successful in getting up a war, they expect, and too often receive, profitable employment as scouts, packers, or guides to the military, who are made the instruments of their vengeance, and whose horses they begin to steal at the first dawn of peace.

It is by no means an easy task to rid the Indian reservations of these pernicious elements, and it is manifest that it is indispensable to success in the effort to civilize and Christianize the Indians. The reform contemplated, in substituting for them men whose influence and example will elevate instead of demoralize, is so radical, and the field of its application so extensive, that it will require time to perfect the system.

AN EXAMPLE.

An interesting and notable illustration of the practical working of the new system of appointments is furnished in a letter from Hon. E. B. French, Second Auditor of the Treasury, (Appendix—?) Cattle furnished by contract are delivered at the agencies in herds as may be required. A few are weighed or estimated, and the remainder assumed to be of the same weight. The average weight of cattle, as certified to by the agents in the Sioux district from September, 1868, to February, 1869, was 1,577 pounds each. From September, 1872, to November, the average weight of 3,230 head of cattle, as certified to by the various agents

receiving them, was 1,021 pounds each—showing that under the former rule the Government paid for 36 per cent. more pounds of beef than the Indians got.

INDIAN VISITS TO THE CITIES.

The plan of inducing delegations from the uncivilized tribes to visit Washington and the more populous cities of the country, has been continued, and the members of the Board have spared no pains in the effort to deepen the impressions sought to be made upon them. These visits are found in all cases to be beneficial to the Indians and promotive of the peaceful designs of the Government. The knowledge of Indians, like that of other men, is the result of observation and instruction. Their impressions of the nation have been formed from the quality and numbers of the white men they have associated with and seen, and their success in fighting with, or escaping from, the soldiers.

If, after so many years, the more savage tribes have only been taught by these experiences to think themselves more numerous and superior beings to the white men, or that they are stronger than the Government, it is manifest that some better and more effective mode of enlightening them needed to be adopted.

It would cost less to carry every warrior of the untamed tribes on a tour through the States than the expense of one campaign against a single tribe.

THE RELIGIOUS DENOMINATIONS.

The religious societies, never before assured that their missionary efforts would not be thwarted by the agents and employes of the Government, have been stimulated to increase those efforts; and some of them have expended large sums of money during the past year at the agencies for which they have become responsible.

The Episcopalians during nine months, to October 1, have expended over \$25,000 in money, besides the large contributions they have received in clothing, hospital-stores, and provisions. The Friends and the Presbyterians have each expended a similar amount. The American Board has expended \$12,000, and the Methodists, Catholics, Baptists, Reformed Dutch, American Missionary, and other societies are liberally sustaining missions already in operation, and projecting new ones.

The reports of the missionaries show a degree of success far beyond our expectations.

During the year the Presbyterian, Methodist, and Episcopal missions have admitted more than six hundred Sioux, Chippewas, Nez Percés, and other Indians to church membership. When an Indian becomes a Christian, he abandons all the cherished customs and traditions of his nation, cuts off his scalp-lock, adopts civilized garments, and goes to work for his living. The material, as well as moral, change is far greater than in the case of the white man, and there is ample proof that he is usually as consistent a Christian, in his simple way, as the average white man. Neither sneers nor doubts can take away the import of these indisputable facts, nor lessen the honor which is justly due to the administration which has made such things possible.

While it is a subject of congratulation that many of the religious denominations fully appreciate the value of the opportunity thus given them for missionary work, and the duty of accepting the share of responsi-

lity offered them by the Government, it is to be regretted that some have, as yet, fallen short of what is reasonably expected of them. They cannot be too cautious in the selection of the men they nominate, or too stringent in the requirement that they should be married men of confirmed moral or Christian character who, with their families, will reside upon the reservation, and be required to surround themselves with employes of a similar character.

OPERATIONS OF THE BOARD.

At the spring meeting of the Board, committees were appointed to visit a number of the reservations not previously visited, but, owing to circumstances beyond their control, only a part of the intended inspections were accomplished. During the three years of its existence, the members, including the secretary, have traveled an aggregate distance of two hundred and fifty-six thousand miles in the performance of their duties. By direction of the Board the chairman, accompanied by the secretary, visited during the past summer the Crow and Blackfeet agencies in Montana; the Fort Hall reservation in Idaho; and was present at the council with the Utes in Colorado, held by commissioners appointed by the Secretary of the Interior, under an act of Congress authorizing a negotiation for the purchase of a portion of their territory. They also visited the agency of the Eastern Shoshones and Bannocks in Wyoming.

At the Shoshone agency the chairman, by request of the Secretary of the Interior, conducted the negotiation contemplated by the act of Congress approved June 1, 1872, authorizing the President to treat with the Shoshones for the relinquishment of a portion of their reservation. The negotiation was successful, and without the usual preliminary of costly presents, or the expense of special commissioners.

For a copy of the convention with the Shoshone Indians, the records of the council, and reports of the visits to the Shoshones, Fort Hall, Crow, Blackfeet, and Ute reservations, you are respectfully referred to the accompanying papers.

It was the design of the Board that this committee should visit the Flatheads in Bitter Root Valley, and on the Jocko reservation in Montana Territory, with a view to facilitate their removal in accordance with the act of Congress providing therefor. Also to visit the Sioux in the neighborhood of Fort Peck on the Upper Missouri. The Honorable Secretary of the Interior having subsequently appointed Honorable James A. Garfield special commissioner to supervise the removal of the Flatheads, and Honorable B. R. Cowen, Assistant Secretary of the Interior, chairman of a special commission to visit the Indians in the neighborhood of Fort Peck, it was deemed unnecessary to supplement the labors of gentlemen so able and judicious, and the proposed visits were abandoned.

The journeys of the committee in Montana and Idaho were made without military escort. Previous to the operation of the present policy in that region a large escort would have been necessary.

Messrs. Robert Campbell, John D. Lang, and N. J. Turney rendered important service during the summer, under special appointments from the Secretary of the Interior. Mr. Lang was a member of the commission to negotiate with the Utes, Mr. Turney accompanied Assistant Secretary of the Interior Cowen to the Upper Missouri, and Mr. Campbell visited the Creek Nation.

THE PURCHASING COMMITTEE.

The purchasing committee of the board, consisting of Commissioners George H. Stuart, Robert Campbell, John V. Farwell, and William E. Dodge, assisted by E. S. Tobey and Nathan Bishop, in conjunction with Honorable F. A. Walker, Commissioner of Indian Affairs, met in New York on the 21st of May to supervise the annual purchase of Indian goods. The arrangements for receiving the proposals, awarding the contracts, and for the reception and delivery of the goods, were similar to those of last year, and the business was conducted to a similarly satisfactory result.

The purchase of goods amounted to \$523,023.99; supplies, \$1,481,786.11; total, \$2,004,810.10.

The committee say in their report:

The saving in the article of beef alone over the prices paid, prior to the supervision of the board, was almost as marked as it was last year.

The average price this year was \$2.71.02 against an average of \$4.29 per 100 pounds two years ago.

The following is a comparison of results, assuming the quantities to be equal:

27,850,000 pounds of beef, at an average cost of \$4.39 per 100 pounds ..	\$1,222,615 00
27,850,000 pounds, (amount purchased this year,) at an average cost of	
\$2.71.02	764,804 50

Showing a difference in favor of this year	<u>\$457,810 50</u>
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The report of the committee is herewith submitted.

EXECUTIVE COMMITTEE TO EXAMINE ACCOUNTS.

The duties of the board of commissioners in regard to the examination of all the accounts of the Indian Department before payment, were modified by the last Congress, at the request of the board. The reasons for this request are given in a letter which will be found with the report of the executive committee. Although the decisions of the committee were in most cases overruled by the Department of the Interior, it is believed that a large aggregate was saved to the Government by the wholesome fear of the committee, an ordeal which was felt by a certain class of dealers and contractors. To illustrate by example:

A remote agency was being supplied (under a former administration of the Indian-Office) by private purchase, or private contract, and the bills coming before the committee were rejected on account of exorbitant charges. Flour, for instance, was charged at \$14 per sack. In the next bills, \$11, and the same agency is now supplied by contract after public letting, at \$4.90 and \$5.90 per sack.

The committee consists of Commissioners George H. Stuart, chairman, Nathan Bishop, and E. S. Tobey.

The report of the committee is herewith submitted.

FLATHEAD REMOVAL.

In February last the Board learned that an executive order had been issued for the removal of the Flathead Indians residing in Bitter Root Valley, under a clause of the treaty of 1855, to the general reservation of the tribe. Apprehensive that the Indian side of the question might not have been fairly set before the Department, the chairman addressed a letter on the subject to the Honorable Secretary of the Interior. The suspension of the order gave time for the introduction of an act of Con-

gress, which was passed, allowing those Indians who had farms and chose to remain in the valley to do so, and giving them 160 acres of land each. The act also appropriated a moderate sum to compensate those who should consent to remove to the Jocko reservation, and to provide houses for them there.

The Flatheads claim to have been uniformly friendly since first visited by Lewis and Clarke. They have resisted all the attempts of other tribes to involve them in wars against the United States, and their assertion that no one of their tribe ever killed a white man, remains uncontradicted.

During the recent visit of the chairman of the Board to Montana, the citizens of the vicinity applied for Government arms with which to defend their homes, and urged the establishment of a military post in the valley, on the pretext that the Indians refused to remove. Their fears were without foundation, and there is reason to believe the military post is desired more for profit than protection. Hon. James A. Garfield, special commissioner, has since visited the Indians, and arranged for their removal in a satisfactory manner. Their brethren, and the Kootenays, and Upper Pend d'Oreilles upon the Jocko reservation, are engaged in agriculture, and, under the instruction of the Jesuit Fathers, are making good progress in Christian civilization, with very little aid from the Government.

THE APACHES.

Early in the year the Board felt serious apprehensions that the issue of too scanty rations, and the requirements that the Apache Indians who had made peace should attend a daily roll-call, thus preventing them from hunting game with which to supplement their rations, would defeat the peaceful intentions of the Government. It was thought that should the duty of executing the military order fall into the hands of any officer not fully in accord with the peace policy, the Indians would surely be driven off; and a letter was addressed to the Secretary of the Interior on the subject. The apprehensions of the Board were shortly afterward confirmed by the tenor of the military dispatches, and a general war with the Apaches seemed imminent. Your prompt action by telegraph averted the war, and your decision to send General O. O. Howard to Arizona, with special powers, has been the means of maintaining friendly relations with many Apaches who, otherwise, would have been driven to the war-path.

Even in this seemingly the most unpropitious field for the operation of the peace policy, there is good reason to believe that had it met with reasonable co-operation from the citizens, and a more cordial sympathy in other quarters, its success would have been as striking as it has been in other regions. Even without these advantages, the degree of success attained is amply sufficient to warrant the continuance of the policy.

According to the evidence of a memorial of the legislature of Arizona to the Congress of the United States, there were, in the year 1869, 82 men killed and wounded by Indians, 373 horses and mules and 991 head of cattle taken. In 1870, there were 83 men killed, 24 wounded, 354 horses and mules and 630 head of cattle stolen. From the official records of the War Department, for the two succeeding years, we learn that in 1871 there were 14 men and 1 woman killed by Indians; 5 wounded, and 131 head of horses and mules and 95 head of cattle taken. In 1872, there were 9 men and 1 woman killed; 1 man wounded; 17 horses and mules and about 25 head of cattle taken.

If, instead of the official records, we take for comparison a list compiled from the files of the Arizona Citizen during eight months of the year 1872, we have in 1872, for eight months, 26 men killed and 5 wounded; 41 horses and mules and 122 cattle stolen. In all these figures, the military losses in scouts and skirmishes are included as murders.

Assuming that all the whites, Mexicans, and mixed-bloods of Arizona are virtuous; and that all the murders and robberies charged to Indians were really committed by them; a comparison of these figures shows that in the protection of life and property the peace policy has greatly improved the condition of affairs, even in Arizona. The late mission of General Howard, and his competency to give full and reliable information in regard to Indian affairs in Arizona and New Mexico, render it unnecessary to discuss the subject more fully in this report.

THE OGALLALA SIOUX.

The Sioux of Wyoming Territory, who were for so many years the terror of the border, have faithfully kept their promise of peace. The country between their reservation and the Union Pacific Railroad is being rapidly occupied, and the vast herds of cattle on Laramie Plains have been undisturbed. The governor of the Territory and many leading citizens who favored but for some time doubted the success of the peace policy, now pronounce it entirely successful with the Sioux of their section. The principal chiefs who visited Washington this summer with reference to the permanent location of their agencies, have selected places satisfactory to the Government. During this visit they accepted the idea which they had hitherto so persistently rejected, and announced their determination to adopt the white man's ways. They now ask for schools, missionaries, and instructors in farming. Shortly after their return home they sent an embassy to the dissatisfied Sioux of the north urging them to peace, and warning them of the futility of a war against the whites. If this peaceful triumph over Red Cloud and the Ogallala Sioux stood alone, it would be ample justification of the Indian policy of the administration.

MISSOURI RIVER SIOUX.

A marked change for the better is observed in the condition of the Yanktonais, Lower Brulé, Yanktons, Poncas, and other Sioux located on permanent reservations on the Missouri River. A large proportion of these Indians, who a few years ago were engaged in a warfare relentless and cruel against the whites, are now occupied in the quiet pursuits of agriculture; their children are in schools, making fair progress, and many of the men and women are consistent, exemplary Christians. An interesting report of a visit to their reservation, by William Welsh, esq., of Philadelphia, will be found in the appendix.

SIOUX ON NORTH PACIFIC RAILROAD.

It was greatly the desire of the Board that an amicable agreement should be had with the Sioux and other Indians frequenting the proposed line of the Northern Pacific Railroad, before the commencement of surveys through their hunting-grounds. Without such agreement it was to be expected that some of these warlike bands, jealous of the encroachments of the whites upon the territories they claim, and opposed to the construction of a railroad, which will banish or destroy the game from which they derive their food, clothing, and shelter, would attempt forcible resistance.

The surveys were commenced, owing to the exigencies of the case, as we suppose, previous to the negotiation with the Indians, and the surveying parties met with some opposition. It is believed, however, that the opposition encountered will prove to be of a less serious nature than was at first supposed.

The visit of Hon. B. R. Cowen, Assistant Secretary of the Interior, at the head of a special commission appointed by the Secretary of the Interior, has resulted in inducing a number of the principal chiefs to visit Washington. It is hoped that their observations, added to such judicious measures as may be adopted during the winter and spring, will convince them that they will be dealt with justly and humanely by the Government, as well as of the futility of war, and prevent any serious resistance to the construction of the road.

That outrages by individual Indians or small bands will occur, is likely. That outrages upon the Indians will be committed by desperadoes among the whites is to be expected, and that such cases, should they occur, will be made use of by interested parties and others opposed to the peace policy, to provoke war, is certain.

THE CROWS.

The Crows in Montana not only assent to the construction of the railroad, but also express a willingness to aid in protecting it against the Sioux, if their services should be required. Next to the Sioux, they are the most powerful and warlike tribe in the Northwest. They complain that their agency is not located at the point agreed upon by the treaty, and that the miners have been permitted to encroach upon their reservation on Clarke's Fork and Emigrant Gulch. Both of these complaints are well-grounded. Nevertheless, the Indians are perfectly friendly with the whites, and pleased with the present treatment they receive from the Government. They have shown no disposition to harm the miners and prospectors, but suffer them to traverse their country at pleasure, patiently waiting for the Government to protect them in the rights secured to them by the treaty.

The agency was agreed to be placed at Otter Creek, forty miles east of the present location, which, from lack of sufficient tillable land, scarcity of water for irrigation, absence of wood, and other reasons, ought to be abandoned. The Indians express a desire for schools, and a willingness to send their children to them. They have, as yet, had no religious teaching, and the agency is by no means organized in accordance with the new system, although the agent has done much to prepare the way.

The Crow reservation is large, and the western boundary follows the east bank of the Yellowstone from the mouth of the first cañon (described in Professor Hayden's report) to the edge of the National Park, about sixty miles. Should the Northern Pacific Railroad adopt the Yellowstone route, the travel to the White Mountain Hot Springs, soon destined to recognition as one of the wonders of the world, and the National Park, will diverge near the mouth of the cañon, and follow the western bank of the river, and the beautiful and fertile valleys between the cañons will be thickly populated. This fact, soon to be realized, and that of the mining on the western end of the reservation, suggests the expediency of negotiation with the Crows for the relinquishment of a part of their land.

Should Congress not deem the negotiation expedient, or should it fail, there is no other just course to pursue than to banish the miners from the reservation, in accordance with the treaty. A visit of some of

the Crow chiefs to the great cities could not fail to have a favorable influence on their future relations to the Government, and is recommended.

BLOODS, BLACKFEET, AND PIEGAUS.

The reservation of the Bloods, Blackfeet, and Piegaus, was also visited by the chairman of the Board. This agency is situated forty miles west of Fort Shaw, in the midst of a good body of farming-land, which, with irrigation, is made to produce luxuriant crops. These Indians are peaceable, no outrages or depredations being laid to their charge, and the whites traverse their country in perfect safety. Their agents have heretofore resided in Benton, a hundred miles distant, and seem to have made no attempts to instruct them. Since, under the present rule, the agent has been living with them at the agency, their condition is much improved, and they are beginning to show an interest in the farming operations, and a willingness to aid in them. Many of them express a desire to get farms and houses of their own, and to have a school to which they may send their children.

INDIAN TERRITORY.

The convictions of the Board that it is the imperative duty of the Government to adhere to its treaty stipulations with the civilized tribes of the Indian Territory, and to protect them against the attempts being made upon their country for the settlement of the whites, have undergone no change. The idea that the Indian title to the reservation in the territory is ever to be extinguished should be abandoned, and any congressional legislation which would seem to have contemplated such a possibility ought to be repealed.

It is not the opinion of the Board that a barbarous, aboriginal race may shut out from the occupancy of civilization vast regions of country over which they may roam, simply because they were first on the soil, but we deny that the titles to the Indian reservations, generally, are affected by this principle. It is peculiarly inapplicable in the case of the reservations in the Indian Territory. The mere possessory title of the aboriginal inhabitants was long ago extinguished by conquest and expulsion, and the present occupants are there with whatever title was conveyed to them by the United States. Their lands were not conveyed to them as an act of grace, but for considerations which were deemed of ample value by the Government; nor can their rights be properly affected by the question as to whether they are white, red, or black.

If national honor requires the observance of national obligations entered into with the strong, how much more with the weak. To repudiate, either directly or by any indirection, our solemn treaty obligations with this feeble people, would be dishonor, meriting the scorn of the civilized world. The passage of any law for the organization of a territorial government not acceptable to the civilized tribes, (which have long since ably demonstrated their capacity for self-government,) and which would indirectly open their country for the ingress of the whites, would, in the opinion of the Board, be such an infraction of our obligations.

That these Indian reservations are not, as has been represented by those who covet them, to an unreasonable extent lying unused by the Indians, and that their owners are not a horde of savage nomads standing in the way of civilization, as they would have us believe, is best shown by the appended statistics compiled from the ninth census and other official sources:

Comparative statistics of the Territories.

Territories	Total population.	Area in acres.	Number of farms.	Acres of improved land in farms.	Bushels of wheat, corn, oats, &c.	Value of farm produce, including increase in stock.	Number of horses, cattle, &c.	Value of horses, cattle, &c.	Number of public schools.	Number of scholars.	Amount expended on schools.	Valuation of real property.
Arizona.....	9,658	72,406,240	172	14,565	118,903	\$277,998	7,391	\$143,906	.....	292	\$5,529 00	\$3,440,791
Colorado.....	39,864	68,850,100	1,738	95,594	1,092,973	2,335,106	298,792	5,871,102	135	5,345	98,105 00	20,343,308
Dakota.....	14,181	96,596,128	1,730	42,645	473,159	495,697	14,140	779,932	.....	1,144	12,913 71	5,599,702
Idaho.....	14,969	55,228,160	414	26,603	320,735	637,797	6,316	590,590	19	1,437	.....	6,552,681
Montana.....	20,595	92,016,640	851	84,674	512,647	1,676,660	47,125	1,818,693	.....	.....	.....	15,184,522
New Mexico.....	91,874	77,568,640	4,480	143,077	1,097,191	1,005,080	699,413	1,389,157	None	None	Nothing	31,349,793
Utah.....	86,766	54,065,043	4,938	118,755	1,103,366	1,973,142	113,949	1,149,814	277	15,924	.....	16,159,995
Washington.....	23,955	44,796,160	3,127	192,016	851,483	2,111,902	120,859	1,103,343	157	3,830	28,088 00	13,562,184
Wyoming.....	9,118	62,645,068	175	204,677	6,739,355	4,663,610	464,465	4,947,101	164	5,093	127,408 92	*16,987,818
Indian.....	63,503	44,154,240	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

* Valuation of real estate, which is held in common, and of stocks amounting to \$1,342,707 83, are not included.
 NOTE.—In the populations of the Territories, except Indian Territory, the Indian population is excluded.

It will be seen from the comparison, that the Indian Territory, in population, number of acres cultivated, products, wealth, valuation, and school-statistics, is equal to any organized Territory of the United States, and far ahead of most of them. It has a smaller area than any other, and a larger population than any excepting Utah and New Mexico. It has more acres of land under cultivation than Washington Territory, over one-third more than Utah, and more than twice as many as Colorado or Montana; and the number of bushels of wheat, corn, and other farm-products raised in the Indian Territory is more than six times greater than either Utah, New Mexico, or Colorado.

In 1871 the cotton crop of the Indian Territory was about 270,000 pounds. This year the amount is increased; and that the quality of the crop is good may be inferred from the fact that specimens exhibited at the fair of the Saint Louis Agricultural and Mechanical Association, received three premiums, amounting respectively to \$500, \$250, and \$100.

Although any addition to the force of these facts will seem needless, it is but just to remark that the civilized Indians of the Territory had their lands devastated and their industries paralyzed during the war of the rebellion, in the same relative proportion as other parts of the South, and have not fully recovered from the effects; and that the reports of this year show an additional marked increase in population, acres of land cultivated, productions, and wealth.

The partially civilized tribes, numbering about 50,000 souls, have, in proportion to population, more schools and with a larger average attendance; more churches, church members, and ministers; and spend far more of their own money for education than the people of any Territory of the United States. Life and property are more safe among them, and there are fewer violations of law than in the Territories.

The Cherokees, with a population of 15,000, have two boarding-schools and sixty day-schools, (three of which are for the children of freedmen,) with an average attendance of 1,948 pupils, sustained at a cost of \$25,000 last year.

The Creeks, numbering 15,000, have three missions and 2,050 church members, and an average Sunday-school attendance of 464. They have one boarding-school and thirty-one day-schools, attended by 860 pupils, at a cost of \$14,258 for the past year.

The Choctaws and Chickasaws, numbering 20,000, have three missions and 2,500 church members. They have two boarding-schools and forty-eight neighborhood day-schools. Thirty-six of these are sustained by the Choctaws at a cost of \$36,500; fourteen by the Chickasaws, at a cost of \$33,000 last year.

The following are the statistics of all the tribes in the Indian Territory:

Condition of tribes in the Indian Territory.

Tribes.	Number.	Wealth in individual property.	Acres in reservation.	Acres cultivated by Indians.	Acres cultivated by Government.	Total acres cultivated.	Bushels grain, &c., raised.	Value of grain, &c., raised.	No. of horses, cattle, sheep, hogs, &c.	Value of horses, cattle, sheep, &c.	Tons hay cut.	Value hay cut.	Value furs sold.	No. of schools.	No. of teachers.	No. of scholars.	Cost of schools.	Amount of stock.
Pottawatomies *.	1,336	\$739,572	77,357	500	500	1,000	27,710	\$2,130	690	\$13,800	100	\$300	\$100	1	13	84	\$3,000 00	\$111,500 00
Kickapoos	1,596	57,300	29,584	1,082	1,082	2,164	3,712	270	1,328	813,800	388	1,164	3	36	36	36	23,000 00	137,400 00
Kaws	3,373	11,375	25,000	300	300	600	9,450	535	207	17,840	50	150	4,500	15	15	44	3,163 81	24,530 16
Osages	3,373	140,000	560,000	270	270	540	10,900	250	3,600	67,300	1,000	4,000	48,000	15	15	95	1,063 84	41,000 00
Sac and Fox and Shawnees	1,118	58,170	453,840	390	390	780	7,800	1,800	960	40,091	25	150	1,000	1	1	17	1,420 00	17,300 00
Wichitas, &c.	1,216	113,890	None	631	232	863	12,227	1,747	5,499	113,890	20	100	1,000	1	1	14	1,200 00	17,300 00
Comanches:	3,218	400,000	None	100	240	340	3,765	1,180	10,110	400,700	80	800	15,100	1	1	35	2,508 19	430,923 30
Delawares:	21	3,150	3,150	17	17	34	253	580	76	3,355	20	100	1,000	1	1	1	2,508 19	430,923 30
Kiowas:	1,776	200,000	3,545,440	17	17	34	253	580	76	3,355	20	100	1,000	1	1	1	2,508 19	430,923 30
Apaches:	376	50,000	3,545,440	17	17	34	253	580	76	3,355	20	100	1,000	1	1	1	2,508 19	430,923 30
Wes, Peorias, &c. §	151	63,375	45,000	928	928	1,856	10,681	3,728	1,250	500,000	500	2,500	2,500	1	1	1	2,500 00	122,103 02
Senecas §	155	23,065	47,000	378	378	756	10,975	4,214	1,432	12,727	508	2,510	2,510	1	1	1	2,510 00	4,494 00
Eastern Shawnees	73	13,707	16,000	342	342	684	7,850	3,697	530	9,485	200	1,000	1,000	1	1	15	1,000 00	21,674 48
Ottawas §	149	16,150	14,000	487	487	974	17,678	7,217	630	7,198	510	2,550	2,550	1	1	1	2,550 00	21,674 48
Wyandotts §	59	4,475	20,000	40	40	80	1,130	457	103	7,207	50	250	250	1	1	1	250 00	21,674 48
Quapaws	225	15,752	63,000	396	396	792	2,156	808	530	10,415	250	1,250	1,250	2	3	121	1,250 00	21,674 48
Citizen Wyandotts	110	14,373	63,000	316	316	632	5,125	2,230	617	8,837	250	1,250	1,250	2	3	121	1,250 00	21,674 48
Delawares, (stray)	200	14,444	63,000	396	396	792	2,156	808	530	10,415	250	1,250	1,250	2	3	121	1,250 00	21,674 48
Miamies §	33	9,800	16,000	350	350	700	5,030	1,707	168	20,810	300	1,000	1,000	1	1	1	1,000 00	49,538 97
Shawnees §	237	17,210	16,000	578	578	1,156	11,500	3,073	549	5,545	107	535	535	1	1	1	535 00	49,538 97
Arapahoes and Cheyennes	3,390	180,000	4,011,500	50	150	200	5,100	4,800	4,500	180,000	.....	.....	42,000	1	3	25	2,000 00	49,538 97
Total	18,523	9,172,408	8,969,721	6,995	652	7,647	162,564	83,705	42,100	1,691,506	3,908	19,149	121,300	16	34	654	16,675 92	986,422 51
Chickasaws	15,000	4,746,000	6,085,000	27,082	27,082	54,164	116,596	1,801	500	29,940	.....	.....	180,000	36	39	900	36,000 00	500,427 90
Chickasaws	5,000	1,582,000	4,377,000	14,500	14,500	29,000	380,000	350,000	44,500	394,000	.....	.....	180,000	36	39	900	36,000 00	500,427 90
Cherokees	14,682	4,995,055	3,844,712	120,000	120,000	240,000	3,200,000	1,703,153	200,000	47,000	.....	.....	180,000	36	39	900	36,000 00	1,185,883 165
Creeks	13,000	3,113,200	3,250,560	28,600	28,600	57,200	727,100	602,100	113,400	933,200	4,000	48,000	1,500	32	32	62	25,000 00	1,560,975 35
Seminoles	2,300	579,155	200,000	7,500	7,500	15,000	153,075	153,150	34,525	133,025	600	6,000	1,500	4	4	207	2,475 00	76,899 66
Total	49,982	14,815,410	18,360,872	197,682	197,682	395,364	5,766,771	4,579,905	432,365	755,225	4,000	54,000	121,300	148	154	4,439	110,733 00	3,253,282 37
Total civilized	49,982	14,815,410	18,360,872	197,682	197,682	395,364	5,766,771	4,579,905	432,365	755,225	4,000	54,000	121,300	148	154	4,439	110,733 00	3,253,282 37
Total uncivilized	18,523	9,172,408	8,969,721	6,995	652	7,647	162,564	83,705	42,100	1,691,506	3,908	19,149	121,300	16	34	654	16,675 92	986,422 51
Grand total	68,505	16,987,818	27,330,593	26,687	1,344	15,294	6,393,335	4,663,610	84,200	2,486,731	7,908	73,248	242,600	32	188	5,093	127,408 92	4,349,707 88

* Pottawatomies have one missionary school.
 † Kiowas and Apache included in Comanche school return. § Wes, Peorias, Senecas, Ottawas, Wyandotts, Miamies, and Shawnees, included in Quapaw school return.

LOCATING OTHER TRIBES.

The events of the year have confirmed the opinions we have heretofore expressed, that the policy of retaining the unoccupied portions of the Indian Territory for the future location of the tribes, is sound, and should be adhered to. There are now thirty-one tribes and parts of tribes settled in the Indian Territory. Of these, eleven have been placed there by their own consent within the last three years. The Arickarees, Gros Ventres, and Mandans have expressed a wish to send some of their head-men to look at the country with a view to removal. The Pimas and Maricopas, of Arizona, are also considering the subject of removal to the Territory. The Osages and others, who migrated from Kansas under the promise that they would be protected in their new homes from the whites, are making rapid progress.

It is a disgraceful fact that numbers of the same rapacious white men whose oppressions drove the Osages from their homes in Kansas, followed them to the Indian Territory, to repeat the process there, and were required to be driven out by the military.

A large portion of the western part of the Territory is unfit for cultivation, and it is believed that the quantity of arable land will not be found too great for the occupancy of the Indians eventually to be gathered upon it.

The assertion made that the requirements of our overflowing white population demand these lands for settlement cannot be true while so many millions of acres remain unoccupied in Kansas, Nebraska, and the other Western States and Territories. Even if it were true, it would be an additional argument in favor of retaining the unoccupied lands in the Indian Territory for the future settlement of Indians, for the reason that the lands released by the removing tribes will be greater in extent, and of far more value to the whites.

THE UTES.

The Utes have long been reliable friends of the whites, but the aggressions now being made upon them, and the disposition evinced by a portion of the whites in Colorado to dispossess them forcibly of a coveted part of their reservation, will, unless promptly checked, result in a serious and costly conflict. There are already more than one hundred miners upon their reservation, in what is called the San Juan region, and the attempt is being made, by means of a "diamond excitement," to increase the number of the trespassers.

The second article of the treaty with the Utes, after describing the boundaries, makes the declaration that "*the United States now solemnly agree that no person, except those herein authorized so to do, and except such officers, agents, and employés of the Government as may be authorized to enter upon Indian reservations in the performance of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article.*"

Nothing can be more clear than the duty of the Government to eject these trespassers in accordance with the terms of the treaty; and it is believed that to eject them would be a most important step toward an amicable adjustment with the Utes, by the purchase of that part of their country in which the mines are situated.

The treaty was made in March, 1868, and proclaimed November 6, 1868, with the Tabeguache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Ute Indians. It is liberal in its pro-

visous, looking to the instruction of the Indians in agriculture, and providing for the necessary teachers and employés. The reservation set apart lies in the western part of Colorado, and is two degrees in width, and over three degrees in length from north to south.

The treaty provides for the location of two agencies and the erection of necessary buildings, one for the Grand River, Yampa, and Uintah bands in the northern part of the reservation, on White River; the other for the Tabeguache, Muache, Weeminuche, and Capote Utes, on Rio Los Pinos, on the southern edge of the reservation.

The Grand River and Uintah bands had their home, when the treaty was made, in the northwestern part of Colorado. The Tabeguaches had theirs on the Uncompagne River, where then, as now, many of them raised corn and other products of the soil.

The Weeminuches and Capotes had an agency at Albiquin, and the Muaches at Cimmaron, both in the northern part of New Mexico, where they eke out a scanty subsistence by the chase, by raising corn and vegetables, and a little help from the Government.

The Rio Los Pinos is a stream coming out of the southern part of Colorado into New Mexico, where it empties into the San Juan.

Instead of the agency being located on the Los Pinos, in accordance with the treaty, in a climate where these southern Indians could live, and where they might be taught to subsist themselves by agriculture and herding, we find it in the mountains of Colorado, 9,000 feet above sea-level, and six months of the year in snow. It is accessible only by a long road over difficult mountain-passes, and, owing to the summer frosts, not a foot of land is capable of producing crops within twenty miles of the place. Even the cattle and sheep, which were furnished by the Government to the Indians, require to be herded in a valley some thirty miles distant from the agency.

From the facts stated it will be seen that not only the southern bands of Utes, but also those who frequent the vicinity of Denver, have much cause for their unwillingness to locate themselves in the vicinity of the agency, or even to visit it for their annuities.

UTE COUNCIL.

Under an act of Congress approved the 23d of April, 1872, a commission was appointed to negotiate with the Utes for the relinquishment of the southern portion of their reservation. The chairman and secretary of the board were present at the council held by the commission, and an accurate report of the proceedings is appended.

The Indians seemed fully to understand their rights under the treaty, and to have implicit faith in the design of the Government to comply with its terms. "For some time," said Ourai, the head-chief, "we have seen the whites coming upon our lands, but we have not done anything ourselves. We have waited for the Government to fulfill its treaty. We have come here so that you may see that we are not satisfied with this trespassing on our lands, but we do not want to sell any of them." "These mines are in the center of our country," said Chavez, another chief, "and I fear, if we sell them, others will be discovered in other portions of it, and the miners will want them, and soon all will be taken from us. I do not want to sell this land."

Sa-po-wa-ne-ro said, "When we made the treaty we did not think we were making it with common men, but had faith in those who came that they would abide by the treaty, and we think so still. We believe, and our children believe it, that we and the generations yet to come will

live upon these lands, and nobody can take them away from us. The people who are living on the lands that were ours are enjoying them, and we do not disturb them. But it looks strange to us that white men who are *civilized* should be going on our lands, and it is strange that they are permitted to trespass on them. We are all of one mind, and do not wish to sell our land."

Cha-wa-no says, "These miners getting on our lands looks as though they were trying to steal them from us."

Guero says, "Anything a person likes well he does not wish to sell: so it is with our lands; we do not wish to sell them. You say our reservation is large, but there are children being born every day, and we know we will need it all. We see all the land outside is being taken up by the whites, and our children will have no place else to go to."

Similar views were expressed by others, in a like sensible and temperate manner.

Whatever regrets may be felt on account of the failure of the negotiation, it must be conceded that the refusal of the Indians to sell is no just cause of irritation against them. Their patient submission to the trespass upon their rights, the confidence they feel in the pledge of the Government to protect them, and their consistent friendliness to the whites, entitle them to respect and consideration. It is suggested that the so-called Los Pinos agency shall be removed to some point in the agricultural district south of the mountain, to be selected by the Southern Utes, and around which they may agree to locate themselves. If fairly settled there, and in receipt of the benefits which have been promised by the Government, it is thought that they will readily consent to relinquish their rights to the mountain region in a future negotiation. This proposition may be expected to meet with the opposition both of the settlements in Colorado, upon which the agency is now, and must continue to be, dependent for its supplies while it remains; of the parties in New Mexico, who for similar reasons desire to retain the Indians in New Mexico, and who know that they cannot live in the mountains; and of a corporation which looks forward to acquiring the lands proposed to be thus occupied.

OREGON AND WASHINGTON TERRITORIES.

The Indians in Washington Territory, Idaho, and Oregon have been peaceable without any exceptions, and all the tribes are making some degree of advancement in civilization. The accounts from the Nez Percés, Yakamas, Warm Springs, and others, are of the most encouraging character, both as to their industrial and religious progress. The Nez Percés have made a proposal to build ten miles of the Northern Pacific Railroad, on terms which will probably be accepted by the company; thus presenting another striking contradiction of the oft-reiterated fallacy, that "Indians will not work." A large part of the Indians around Puget Sound work at the saw-mills, coal-mines, logging-camps, or upon their reservations. Some of them are Christians, and but for the curse of color-caste could occupy an average position in society. The moral condition of many others is at the lowest point to which imitation of vicious whites, and the temptations they offer, could degrade a heathen. Nearly all the tribes east of the Cascade Mountains are rapidly diminishing in numbers, owing to the utter absence of any law for the protection of life among them, the impunity with which whisky-sellers pursue their infamous traffic, and diseases engendered by their vices. It is to be regretted that the earnest recommendations of last year's report of

the Board on these and other important points touching the welfare of the Indians in Oregon, Washington, and California, have not as yet been acted upon.

CALIFORNIA.

Nothing has been done for the permanent help of the Mission Indians in California. They are scattered throughout a considerable extent of country, in which they perform much of the labor for the whites, in cultivating the grape, and herding. Under the Mexican rule they owned the best lands now possessed by the whites. A proposition to gather them upon a reservation would be illy received, both by those who now profit by their labor, and those in whose vicinity it might be proposed to gather them. It is believed that the wisest and most equitable solution of the difficulty is to give them a title to small farms in severalty, each to be subject to the intercourse laws, and make them citizens, as recommended on pages 9 and 146, in the last report of the board.

The Indians in Round Valley are in a most unfortunate condition. Owing to the too close proximity of soldiers, and the consequent process of mutual demoralization, the improvement of the Indians is seriously retarded. A former agent and his sons, with their abettors, are settled upon the reservation, and are striving to get the sanction of Congress to rob the Indians of their lands, and the troops are necessary to protect them. The claim of these white men is so utterly devoid of right, that there can be no just solution of the controversy but their ejection from the reservation.

ALASKA.

While the board have no information to submit additional to that contained in former reports in regard to the native inhabitants of Alaska, we have felt bound to urge the Government to adopt some measures to check the progress of demoralization among them, and to prepare them for future citizenship. It was understood by the Board, that the act of Congress of July 15, 1870, appropriating \$100,000 for the support of "schools among Indian tribes not otherwise provided for," included the sum of \$50,000 which had been asked for education in Alaska. The Secretary of the Interior and Commissioner of Indian Affairs did not feel authorized to apply any portion of the appropriation to Alaska, for reasons given in a communication to the Hon. Speaker of the House of Representatives, dated March 16, 1872. First, because no territorial organization had been provided for Alaska; second, it was doubtful if the Department could extend its "Indian jurisdiction beyond the limits of the United States and organized Territories;" third, it is doubtful if the inhabitants of Alaska are Indians. (See appendix.) The reluctance felt on all sides to extend the operations of the Indian Bureau to Alaska, and the belief that the Aleuts, and possibly other natives of that country, are not Indians, is shared by the Board; and, to avoid the difficulty, an effort was made, through the Committee on Indian Affairs in the House of Representatives, to procure an appropriation for educational purposes alone, and place the educational interests of the native inhabitants of Alaska under the care of the United States Commissioner of Education. It is earnestly hoped that prompt and efficacious measures may be adopted to stop the process of demoralization which commenced among the Alaskans with the transfer of their country to the United States.

LEGISLATION.

The experience of three years has convinced us of the inexpediency of attempting any general legislation to supersede the present laws regulating the Indian service.

The great diversity of circumstances and conditions, and degrees of barbarism or civilization of the tribes, suggest difficulties which can only be fully estimated from personal observation of their differences. Laws suitable for the Sioux are totally inapplicable to the Indians of Puget Sound, and a code adapted to the latter would be absurd if applied to the Apaches. To attempt to extend civil law over the Apaches or the Sioux would simply be to inaugurate a state of continuous warfare. The failure to extend civil law over the tribes on Puget Sound is, on the other hand, we believe, a disgrace to our boasted civilization.

The measures which seem to us the most important to the welfare of the Indians, and the success of the efforts for their advancement, are—

1st. The enactment of a law under which the President may, by proclamation, when he shall deem expedient, extend the civil law of the United States for the punishment and prevention of crimes against each other over any civilized, or partly civilized tribe.

2d. A more stringent law to prevent the selling or giving intoxicating drinks to the Indians, or else to secure the better enforcement of existing laws; and to make Indians coming from the British territory, and selling liquor to Indians, liable to the same penalties as white men. The evil sought to be remedied in the last clause is most felt at Puget Sound, but may be anticipated all along the northern border.

3d. A more stringent law for the punishment of trespassers upon Indian reservations, and some effective mode by which it may be enforced. Also, to make Indian testimony lawful in all courts of the United States.

4th. As of great importance to maintain and perfect the system of reform in the Indian service, we recommend a board of inspectors, not less than five in number, to be selected by the President from such persons as shall be recommended by the annual meetings of the various religious denominations of the United States, who shall see proper to make such recommendation, to hold office during good behavior, or until removed by the President. They shall be charged with the duty of visiting each tribe at least once a year, to examine into the accounts, mode of doing business, and the conduct and management of the officers and employes of the Government; see that treaty stipulations are kept by the United States, adopt such measures as will preserve the peace, examine into the educational progress of the Indians, hear their complaints, and right their wrongs, and witness the proper delivery of their annuities. They should have power to suspend agents or employes, subject to the President's approval, making immediate report of such suspension; to administer oaths, examine and report on claims for depredations, eject trespassers or improper persons from reservations, and call upon the military for aid when necessary. The board should be constituted of men of high character and ability, and should be paid a proper compensation, and give their exclusive attention to their duties. In connection with this, it is also recommended that the superintendencies, most of which we deem to be of doubtful utility in any case, be discontinued.

The work of promoting peace with each other among the various tribes; protecting them in the possession of their reservation lands; securing to them a fair consideration for such parts of their reservations

as they may desire to sell, and seeing that they get it; encouraging and supervising the removal to the Indian Territory of such as are willing to go; providing for giving lands in severalty to tribes fitted for and willing to receive them; instilling the idea of individual property-interests, without which even the white man will not work; and other similar measures which are deemed necessary for the advancement of the Indian in civilization, would naturally rank among the duties of the board of inspectors.

CONCLUSION.

For nearly a hundred years, it may be safely said, public opinion in regard to the Indian question has been generally guided by a class of persons on the borders of civilization whose interests were best served by misleading it. The migrations of our people in the last thirty years have multiplied their number and fields of operations, and strengthened their hands. Hundreds of innocent settlers upon every frontier, who have suffered from the revenge of the savage, drawn upon them by the acts of desperadoes and their coadjutors of a higher class, who, profited by the disturbances, were unwittingly made instruments and participants in the deception. Time and again has the nation been made to pour out its treasure like water, and sacrifice the priceless lives of its citizens and soldiers, to accomplish the objects of desperadoes, or satiate the greed of speculators and land-robbers. A Mormon gives an Indian a crippled cow. When it recovers, a frontiers-man covets and attempts to take it from him, and being resisted, demands the aid of soldiers, and a Sioux war results. Twenty millions of money are spent; and, far worse, the lamented Fetterman and ninety-eight of his command are killed in a day, and hundreds of innocent lives on the border are sacrificed. The negro servant of a military officer entices the wife of a Navajo chief, and is killed in the consequent affray. The Navajoes have large herds and fine lands which are wanted. They are a pastoral and agricultural people—not warlike, but war ensues. In two years they are conquered, and moved to a distant reservation as prisoners of war; half of their number die, and the remaining five or six thousand are brought back at last, poor and miserable, to occupy a part of their former home. What did it cost in lives and treasure to accomplish the crime?

The greed for gold and land causes its rapacious subjects to overrun the country of the Cheyennes and Arapahoes, when the ink of the treaty which guaranteed them its possession is hardly yet dried on the paper; and with no provocation proved, a regiment of volunteers perpetrate the infamous Sand Creek massacre. The consequent war costs hundreds of lives, the depopulation of the border, and thirty millions of dollars.

Those humiliating wars, humiliating alike in their origin and their end, are but some of the more recent of many still less justifiable in their origin, and are only suggested as to the degree to which that public opinion has been perverted, which made them possible.

Eighty years ago George Washington demanded laws "for restraining the commission of outrages upon the Indian, without which all pacific plans must prove nugatory." "If measures like these were adopted," he said, "We might hope to live in peace and amity with these borderers, but not while our citizens, in violation of law and justice, are guilty of the offenses I have mentioned, and are carrying on unauthorized expeditions against them; and when for the most atro-

cious murders, even of those of whom we have the least cause of complaint, a jury on the frontier can hardly be gotten to listen to a charge, much less convict a culprit."

* * * * *

"They, poor wretches, have no press through which their grievances are related, and it is well known that when one side only of a story is heard and often repeated, the human mind becomes impressed with it insensibly."—*Speech in Congress and letter to Pendleton.*

Now and then during the long period since these words were spoken has the voice of statesman, missionary, or philanthropist been raised against the outrages committed upon the Indian, but no authoritative power regarded and no effort to right his wrongs has seemed to promise success until now. "We have a tradition," said a western chief to one of our number, "that some time a good man would arise who would care for us. He has come at last, and he has sent you, *but it is almost too late.*"

The Board deem it a subject of congratulation that the public opinion of the country is so rapidly crystallizing into purposes of justice and humanity to the remnant of this unfortunate race, and that so large a measure of success has attended the practical efforts being made for their elevation. We are devoutly thankful to God for this; and that the idea, "our Creator ever placed different races of men on this earth with a view of having the stronger exert all his energies in exterminating the weaker," is, with its fellow infamy, the justification of slavery, exterminated.

We are under many obligations to the President, the Secretary of the Interior, the Commissioner of Indian Affairs, and all the officers of the Departments with which we have had relations, and to the military officers of the Government for the uniform courtesy and kindness which have marked their intercourse with the board.

Respectfully submitted.

FELIX R. BRUNOT,
Chairman.
ROBERT CAMPBELL.
NATHAN BISHOP.
WILLIAM E. DODGE.
JOHN V. FARWELL.
GEORGE H. STUART.
EDWARD S. TOBEY.
JOHN D. LANG.
N. J. TURNEY.

The PRESIDENT.

REPORT OF THE EXECUTIVE COMMITTEE OF THE BOARD OF INDIAN COMMISSIONERS.

SIR: Your executive committee would respectfully report that during the last session of Congress they were, by request of the Board, relieved from the duty of auditing the accounts of the Indian Bureau. The reason of the Board for asking this action is fully set forth in the following letter of Commissioner F. R. Brunot, chairman, to Hon. James Harlan, chairman of the Committee on Indian Affairs of the United States Senate:

PITTSBURGH, March 1, 1872.

DEAR SIR: At the time of my interview with you yesterday morning I did not feel quite at liberty to speak for the board of Indian commissioners in regard to the matter

of auditing the accounts of the Indian Department, but as Hon. William Welsh informed me, as I was about to leave last evening, that he had, in conversation with you, stated my opinion, as expressed to him, I thought it best to write you a note on the subject, which I presume you have received. Since then I have received letters from other members of the Board, and find that they are unanimous in expressing the desire to be relieved from the duty of auditing the accounts of the Department.

Although that business has imposed much labor on the part of the executive committee, the wish thus expressed does not arise from any reluctance on their part to perform the labor, if deemed best for the public service that they should continue to do so. The fact that the Commissioner of Indian Affairs is a gentleman in whose integrity we have confidence, and who is vouched for by all who have any knowledge of him, seems to render the audit less necessary than it would be under less favorable circumstances. The advantage it has of being a check upon those who might, from fear of its ordeal, be less unscrupulous in their demands upon the Department, could still be retained by leaving it discretionary with the board to investigate in any case and prevent absolutely the payment of claims which they may deem to be fraudulent or exorbitant. Although I have had no conference with the Secretary of the Interior or the Commissioner of Indian Affairs on the subject, I imagine that some such provision might be agreeable to them. It would give the latter an indorsement in his rejection of fraudulent or exorbitant claims, which he might submit to the Board and create an additional obstacle in the way of the thieves against their success in future applications to the Department or to Congress for relief. Besides, it would give to this Board confidence in the utility of their efforts to unearth frauds in their visits to the reservations.

Among the objections to the present plan may be mentioned that it divides the responsibility in a way which may possibly render the officers of the Indian Department, charged with the duty of examining the accounts, less careful than they should be. That the resignation of Mr. Colyer leaves the board without a chosen member resident in Washington, and deprives the executive committee of the opportunity of so thorough an examination of papers in the Indian Office as they have been able to command through him, when necessary, and also will increase the delay in perfecting the vouchers for payment. That the vast extent of country over which the reservations are dispersed, and the great variety of circumstances, such as distance from main thoroughfares, character of roads, length and manner of land transportation, source of supply of materials for building, &c., and other details which control the value of goods, buildings, or labor, at the various points, render it very difficult for the committee to pronounce judgment in regard to the value of these things, without delaying the vouchers longer than is just to the creditors of the Government. That the auditing, as now done, involves much superfluous labor, in going over and signing a large number of routine accounts, such as specific appropriations, under treaties, for agents and employes and admittedly proper contracts, the details of incidental expenses of the Indian Bureau, &c. That in cases of actual contracts by the Department not approved of by the committee of the board, their non-approval of payment is of course overruled by the Secretary of the Interior, and with no practical beneficial result, the effect is only to invite distrust between the parties. That it compels us to keep the secretary of the Board and some of its members always within easy reach of Washington to audit accounts, whose services might otherwise be available in visits of inspection to reservations.

With these suggestions, which have probably been already in your own mind or the mind of some of your committee, I respectfully refer you to the report of the executive committee of our board, which will be found on page 154 of the annual report, and leave the subject.

Assuring you of the continued willingness and desire of the Board of Indian Commissioners to co-operate with Congress and the President in their judicious efforts to reform all abuses in the administration of Indian affairs, and expressing for myself and colleagues our conviction that the present plan and policy in regard to the Indian question have thus far been eminently successful.

I am, very respectfully, &c.,

FELIX R. BRUNOT,
Chairman of Board.

Hon. JAMES HARLAN,
Chairman of Committee on Indian Affairs, United States Senate, Washington.

This action on the part of Congress relieved your committee of a most laborious duty, which, however, they were willing cheerfully to continue in the performance of, if it was thought desirable they should do so.

Up to the 1st of July, when the act relieving them from this duty went into operation, your committee have audited, from March 23, 1871,

to December 5, 1871, (as per last report,) 1,136 vouchers, representing the following disbursements:

Indian goods, annuities, services, &c	\$3,410,759 34
Cash accounts of superintendents and agents.....	1,829,170 26
Total	<u>5,239,929 60</u>

Of these, forty were rejected, as follows:

10 for exorbitant prices, amounting to.....	\$82,786 29
2 for being purchased without consulting the board.....	2,292 82
7 Erie and Pacific Dispatch	15,917 09
21 Northwestern Transportation Company.....	52,170 80
Total	<u>153,167 00</u>

In these accounts, \$65,064.95 were for vouchers of one individual, for articles furnished principally on private contracts at exorbitant prices, after investigation having shown that many of the articles furnished in large quantities were at from 50 to 100 per cent. above a fair market price at the point of delivery. In regard to these vouchers, it may be proper to say that the then Commissioner of Indian Affairs held they did not come under the supervision of the board of Indian commissioners.

The rejection, with the reasons assigned for it, was not sent to the Second Auditor; otherwise it is probable they would not have been paid.

The others were principally in small sums, except in the case of the Northwestern Transportation Company and Erie and Pacific Dispatch, to which companies the Board of Indian Commissioners held the contracts were given contrary to law.

From December 6, 1871, to June 30, 1872, we have examined 1,342 vouchers, representing the following disbursements:

Indian goods, annuities, services, &c	\$1,351,193 47
Cash accounts of superintendents and agents	1,805,923 67
Total	<u>3,157,117 14</u>

Of these, fourteen were rejected, as follows:

2 for extra payment to Army employés	\$690 83
4 Erie and Pacific Dispatch	1,403 75
6 Northwestern Transportation Company.....	3,694 44
2 exorbitant prices	9,231 43
Total	<u>15,020 45</u>

Of these rejected vouchers, all have been paid under previous decisions of the Second Auditor, except the two for exorbitant prices, one of which was reduced by your committee to what was considered fair and equitable prices, and the other rejected because we deemed the prices of many of the articles exorbitant, and a large number of the items such as no agent had the right to buy at the expense of the Government.

The total amount of accounts audited by your committee was \$8,397,846.74, of which they approved \$8,229,659.27, and rejected \$168,187.45.

In carrying out the examinations necessary in auditing these accounts, we have been aided in every way by Hon. F. A. Walker, Commissioner

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of Indian Affairs, and have had the cordial assistance of all the employes of the Indian Department.

Respectfully submitted.

GEO. H. STUART.
NATHAN BISHOP.
EDWARD S. TOBEY.

Commissioner FELIX R. BRUNOT,
Chairman.

REPORT OF COMMITTEE ON PURCHASES.

SIR: Your committee would respectfully report that during the past year they have, in connection with Hon. F. A. Walker, Commissioner of Indian Affairs, and Hon. B. R. Cowen, Assistant Secretary of the Interior, made all the purchases of Indian annuity goods for all agencies except those on the Pacific coast. Following the plan adopted last year, a warehouse was secured in New York for a short time, and for two weeks prior to the opening of bids, was open for the reception of samples and sealed proposals. On Tuesday, May 21, the day of opening the proposals, the bidders, who represented the largest manufacturers and dealers in New York, Philadelphia, Chicago, and other cities, were present in large numbers, and evinced much interest in the proceedings, and the prices offered were quoted in the prices-current of the day. Sixty-seven bids were received; some for a single article, others for almost the entire list advertised for. The advertisement for annuity goods was so improved over that of past years, and the quantity and quality of the goods were so definitely stated, that any one familiar with them could bid knowingly, and the competition was thrown open to the whole market. That the competition was active is shown in the number of proposals received and the prices at which the awards were made. Leading articles were offered at lower prices than the largest jobbing-houses were selling them to their best buyers. Prints in large quantities were furnished at 9½ cents, which in open market were selling at 10½ cents and 11 cents per yard; sheeting at 12 cents, which in open market was worth 13 cents and 13½ cents; and other goods at equally low rates. The reason for these prices was that the purchases were made in large quantities and taken out of the market, the desire of merchants to do the Government business, and the prompt payment of the bills being assured by the improvement in the Indian office.

The purchases for the past year were as follows:

List of Purchases.

GOODS.	
Blankets.....	\$207, 118 00
Cloths.....	112, 116 31½
Dry goods.....	122, 085 69
Clothing.....	16, 453 31½
Hats.....	4, 330 75
Shoes.....	5, 724 52½
Hardware.....	36, 221 52
Total.....	<u>504, 050 11½</u>

On May 28, at the same place and in the same manner, proposals for supplies were opened. There were eighty-six proposals, and their open-

ing was attended by a large number of bidders from all parts of the country. The same examination of samples and comparison of prices were made as in the purchase of goods. In cases where the committee were unable to decide as to the relative merits of samples and prices, the assistance of disinterested gentlemen, prominent in New York business circles, was kindly given us.

The following were the contracts entered into:

SUPPLIES.

Beef, on hoof.....	\$764,804 50
Bacon.....	131,546 99
Sugar.....	98,417 25
Flour.....	315,808 40
Coffee.....	108,179 60
Soap.....	6,242 09
Salt.....	960 75
Tobacco.....	55,464 00
Saleratus.....	362 50
Total.....	<u>1,481,786 08</u>

Some of the articles were at a fraction higher rates than last year, yet the prices were, as a whole, very satisfactory to your committee.

The following were the average prices:

Beef, per 100 pounds, delivered at the agencies.....	\$2 71 ² / ₁₀
Flour, per 100 pounds, delivered at the agencies.....	5 03 ¹ / ₂
Bacon, per pound, delivered at the agencies.....	10 ¹ / ₁₀
Tobacco, per pound.....	54 ¹ / ₁₀₀
Sugar, per pound.....	10 ¹ / ₂
Coffee.....	22 ¹ / ₁₀
After July 11.....	19 ¹ / ₄

The reduction afterward made in the tax on tobacco was deducted, and all the coffee was delivered after July 1. The prices of beef on the hoof, delivered at the agencies, ranged from \$1.84 to \$3.25 per 100 pounds; of flour, from \$3.45 to \$7.80 per 100 pounds.

The saving in the article of beef alone, over the prices paid prior to the supervision of the board, was almost as marked as it was last year. The average price this year was 2.71²/₁₀ cents per pound, against an average of 4.39 cents per pound two years ago.

The following is a comparison of results:

27,850,000 pounds of beef, (amount purchased this year,) average cost 4.39 cents.....	\$1,222,615 00
27,850,000 pounds of beef, average cost 2.71 ² / ₁₀ cents.....	<u>764,804 50</u>
Showing difference in favor of this year of.....	<u>457,810 50</u>

In addition to these purchases, superintended by your committee, individual members of it, by the request of the Honorable Commissioner of Indian Affairs, made purchases at various times during the year, amounting in the aggregate to \$18,973.91, making the total purchases made by, and under the personal supervision of, your committee for the year as follows:

Goods.....	\$504,050 11 ¹ / ₂
Supplies.....	1,481,786 08
Miscellaneous, by individuals.....	18,973 91
Total.....	<u>2,004,810 10¹/₂</u>

Every bidder to whom an award was made promptly and satisfactorily filed the required bond for the filling of his contract, except Richard Cochran, of Sioux City, who being the lowest bidder for bacon was awarded the contract for it. He failed to give any attention to the notice of the award, and the contract was given to Messrs. Durfee & Peck, the next lowest bidders.

The contract for carrying freights was made at very satisfactory figures, being at the rate of \$1.04 per hundred pounds, first-class freight, to Sioux City. The bids of the three trunk lines, the next best bidders, being at the rate of \$1.98 per hundred pounds to the same point.

The examination of samples, comparison as to prices and qualities, and awarding of contracts, required the personal attention of your committee in New York some two weeks. One hundred and seventeen distinct articles in annuity goods were advertised for, and for many of them there was not only a large number of bids, but a great variety of different samples and prices. Of supplies, seventy-nine different offerings were required, and for each of them there was a large number of bids. Awards were made to forty-eight firms and individuals. After the award of bids, the delivery of goods was promptly made, and every article was examined and compared with the samples, and the invoices compared with the bids. This was done by the following sworn inspectors, appointed by your committee: Mr. F. D. Allen and Mr. H. Edwards of Boston, and Mr. John S. Gleim and Mr. Wm. Doughten of Philadelphia, well-known business men of these cities. The goods were then weighed and shipped under proper supervision. All the awards were made in New York, and met with the unanimous approval of your committee, except that for freight on the Missouri River, which was made in Washington, contrary to the recommendation of your committee—made after the bids had all been examined by them.

The following are the rules governing the purchases:

GOODS.

The bids will be opened in the presence of the Board of Indian Commissioners, and a committee to be designated by the Secretary of the Interior, as soon as the time for receiving the same shall have expired, and the contracts will be awarded as soon thereafter as practicable.

Parties bidding are required to furnish samples of the articles bid for, the names of the bidders to be attached to each sample.

The prices must be given without any modification or proposed modification whatever.

The right will be reserved to require a greater or less quantity (not exceeding 25 per cent. in either case) of any of the articles than that specified in the above schedules, at the prices proposed.

The right will be reserved to reject any or all proposals, if such a course should be deemed for the interests of the Government.

All articles furnished under contract will be required to be delivered, packed, and marked for shipment without extra charge for cases or baling, when in original packages, according to directions which will be given, at a warehouse to be designated in the respective cities where the goods are received, and will be subject to inspection by the board of Indian commissioners appointed by the President, and such goods or articles as may, in any respect, fail to conform to the samples, will be rejected, and in that case the contractor will be bound to furnish others of the required kind or quality within *five* days; or if that be not done, they will be purchased at his expense.

No bids will be considered from persons who have failed to comply with the requirements of a former contract.

Payment will be made for the goods purchased on the presentation of the invoices thereof at this office, after they shall have been properly approved.

No proposal will be considered that does not strictly comply with the following form:

"I (or we) propose to furnish the Indian Department, according to the terms of the advertisement of the Commissioner of Indian Affairs, dated May 1, 1872, the following articles at the prices thereto affixed. (Here insert the list of articles proposed to be furnished.) Said articles are to be delivered in (here insert the proposed place of de-

livery) by the (insert date.) And if this proposal be accepted I (or we) will, within ten days after being notified, execute a contract accordingly, and give security to the Commissioner of Indian Affairs for the faithful performance of the same."

Each proposal must be accompanied by a guarantee in the following form, to be signed by two responsible persons, whose sufficiency must be certified by a United States judge or district attorney.

"We hereby jointly and severally guarantee that the above bidder, (or bidders,) if a contract shall be awarded to him (or them) according to his (or their) bid or proposal, will execute a contract accordingly, and give the requisite security for the faithful performance of the same, as prescribed in the advertisement for proposal for Indian goods dated May 1, 1872, and in the event of his (or their) failure to do so, we hereby agree and bind ourselves, our heirs, executors, and administrators, to forfeit and pay to the United States, as damages, a sum not less than fifteen per cent. on the amount of said bid or proposal."

Bonds will be required in the amount of the bid for the faithful performance of the contract, with two or more sureties, whose sufficiency must be certified to by a United States judge or district attorney.

SUPPLIES.

Bids for beef-cattle will state price per pound, gross. Parties bidding for the other articles will state price per pound, net, and furnish a sample of each article bid for, except the bacon and salt. The prices must be given without modification or any proposed modification whatever.

The beef-cattle must be good, merchantable cattle, all steers, from three to seven years old, in good, healthy condition, and averaging at least eight hundred pounds, live weight, the weight to be determined by weighing on scales, when practicable. Their delivery must commence at each of the points named on the 1st day of July, 1872, at which time about one twenty-fourth of the whole quantity will be delivered; and thereafter the balance to be delivered in equal quantities on the 15th and 1st of each month.

Bids will also be received for the delivery of the quantity of beef required for the months of January, February, March, April, May, and June, 1873, of what are known as "Native," or "American," cattle, or cattle that have been wintered north of Kansas; the cattle so delivered to meet the above requirements as regards age and condition, and to average not less than one thousand and fifty pounds, live weight.

That there may be no failure on the part of the contractor, he will be required to keep the beef-cattle in the vicinity of the agency, to be delivered when required; and should it be ascertained that he is not collecting cattle in the vicinity fast enough, or should he fail to deliver them as required, the undersigned will purchase or cause to be purchased beef-cattle as he may elect, at the expense of said contractor.

All the supplies except the beef will be inspected and received by the Government at New York, Philadelphia, Chicago, Cincinnati, Saint Louis, Omaha, Kansas City, or Sioux City, and with the further exception of flour, must be delivered, packed and marked for shipment by the 15th day of June, 1872.

The flour must be ready for inspection and delivery at such times and in such quantities as will secure, at each agency, at all times, at least one month's supply.

Distinct bids will also be received for the delivery of any one or all of the above-named articles, in the quantities stated, at any one or all of the above-named agencies.

The bacon must be sound and sweet, and put up in gunnies.

The flour to be fresh ground, of XX quality, to be made wholly from good, sound wheat, and to be delivered in good, strong double sacks.

The coffee to be delivered in double sacks. The sugar to be delivered in barrels, full head-lined.

Proposals will be received for the delivery of any one or all of the above-named articles, for any one or all of said agencies.

In the discharge of all the duties of your committee during the past year, there has been the greatest harmony and co-operation on the part of Hon. F. A. Walker, the Commissioner of Indian Affairs, and the result has been pleasant to your committee, and profitable to the country.

Respectfully submitted by the committee.

GEO. H. STUART, *Chairman*.
JOHN V. FARWELL.
ROBERT CAMPBELL.
WILLIAM E. DODGE.

Commissioner FELIX R. BRUNOT, *Chairman*.

REPORT OF THE SECRETARY.

THE NEW INDIAN POLICY—WHAT IT HAS ACCOMPLISHED AND ITS FUTURE PROSPECTS.

The accompanying report of the condition of the Indian agencies refers more particularly to their condition as regards civilization and Christianity, rather than the usual statistics, which will be found in the report of the Commissioner of Indian Affairs.

The statistics and tabulated report, gathered from information collected from all available sources, will be found of interest; and while they are not as full as could have been wished, and are deficient in some particulars in which they might have been more explicit, they will be found valuable and interesting. They are collected from reports of agents, teachers, missionaries, and others familiar with the agencies. Interesting letters from many of them will be found in the appendix.

The success of the new system, as exhibited in these reports, is largely due to the co-operation of the *Mission Boards of the Churches*. To them was given the appointment of all agents and employés, numbering some nine hundred. That they have all understood fully what the duty was that they were undertaking, or what was expected of them in the acceptance of the trust, is not to be presumed, but that they all will come fully up to the requirements of the work, when understood, is firmly believed. The difficulties in the way have been very great, and many of the mission boards have given much time and effort to the accomplishment of the object sought to be attained, yet some of the agents, and very many of the employés, are not those whom it is desirable to see connected with this work. There is no doubt that the boards, representing as they do the whole Christian people of our country, will give the service not only honest Christian men and women, but those of business talent and ability for agents, school-teachers, matrons, physicians, farmers, blacksmiths, millers, carpenters and other employés—men and women who will make successful missionaries, and who, while pursuing their avocations in a faithful, honest manner, will, by precept and example, teach Christianity and morality.

In this vast work is an opportunity for the mission boards of the churches to do a mission work on a scale greatly superior to that they have been able to undertake abroad, and at little or no expense to their treasuries, as the Government pays all these men and women fair wages.

That every employé should be married, suggests itself to any one thinking of the subject, thus giving the influence and the example of Christian women, as well as preventing vices that were universal under the former system. That it is difficult to procure just such men for all these positions is conceded, but that a proper effort will secure them, and that the end to be attained is worthy the effort, all will admit.

And now that the system is no longer an experiment, but an admitted fact, and its continuance is assured, it is important that each society acquaint itself with the standing of each agent assigned to it, the character of his employés, and the success of the work in which he is engaged; if the agent is not the man for the work, to ask his removal and have another appointed, and to see that his employés are not only honest men, but those fitted to aid in civilizing and Christianizing the Indians. This is a power which has never been placed in the hands of the church before, and it becomes it to use it well.

The trust is an important one, and the success and permanency of the

present system will depend largely on the manner in which the trust is assumed, and the duties performed.

THOMAS K. CREE,
Secretary.

Report of the condition of Indian agencies, arranged by denominations having the nominations of the agents; also a tabular statement, arranged by superintendencies and independent agencies.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Sisseton agency.—There is a large and prosperous mission here connected with the Presbyterian Church. They have five native churches. Of the four day-schools, one is supported by the mission, and three by the Government. The teachers are Mary B. Renville, William M. Robertson, Andrew Hunter, and W. K. Morris. There were no school-buildings provided for this agency, and the school sessions were held in churches and private houses. Two school-houses are now being prepared, where the sessions, heretofore irregular and short, will be regularly held.

Most of the men of this tribe are endeavoring to obtain titles to tracts of 160 acres of land each, under their treaty of February 9, 1867, which provides that when they shall have under cultivation, and fenced, 50 acres of land, and have lived on the same five years, a title shall be given. Some are already approximating the fulfillment of these terms, and others are working on in good faith for the attainment of the same end. Thirteen hundred and forty-five are enrolled as property-holders. They are, to a man, turning their attention to farming and stock-raising as a means of subsistence, and are very anxious to educate their children. About fifty adults have united with the church during the year.

The greatest obstacle in the way of the advancement of the Indians at this agency is polygamy and its consequent evils, and the presence of dissipated and immoral whites, many of whom were connected with the Indian service in former years, and who still lounge about the agency, and exert all the influence they have to counteract the efforts being made for the Christianization and civilization of this people.

Fort Berthold agency.—The Indians on this reservation are the most docile and tractable tribes in the West. They have always been friendly to the whites, and have persistently refused to join war parties in the times of Indian warfare. They have always been accustomed to farm, and have, year after year, under many discouragements, cultivated sufficient land to subsist themselves. Yet no missionary effort has ever been undertaken to teach them. No religious services are held, and there is no school among them. There is serious talk of removing them to the Indian Territory, where, being exempt from danger from hereditary enemies, and located on better land, their temporal prospects may be improved, and efforts looking to their spiritual advancement may be undertaken. Under the old system of Indian management these Indians received little or nothing from the bounty of the Government.

In a report, made in 1865, General A. Sully, United States Army, said of these Indians:

They have always been friendly to the whites, and, with care and proper management, might be civilized. In their habits they are different from other Indians, tak-

ing considerable pains in building their houses, and cultivating the soil with very good success.

* * * * *

I have also organized about forty Indian soldiers, to whom I have issued arms, and I would recommend that a cheap uniform be issued these soldiers. I do not think, on some accounts, it is a good plan to issue them United States uniforms; there should be some distinction.

In my talks with the chiefs and principal men they expressed a desire to have with them some one who would teach their children to read and write, and work like white people. Of course any one sent would be obliged first to learn their language. They have a treaty with the Government by which they, with other nations, get a part of \$50,000 every year, but they have no idea what that portion is, and the treaty does not state. All they know is, that seven years ago they got a very handsome present from Government every year, and since that it has been growing less and less, till this year, when their agent, Mr. Wilkinson, told them they were to receive nothing. The commanding officer, however, tells me that after the agent left, (for the agents for those Indians don't live in the country, they only visit them once a year,) twenty-four sacks of flour, and twenty-four boxes of hard bread reached here, directed to the agent.

AMERICAN MISSIONARY SOCIETY.

S'Kokomish agency.—The S'Kallams, Towandas, and Elwahs are at this agency. There is no mission here, but church services are held on the Sabbath by laymen, who also have established a Sunday-school. There is one boarding-school, it has an average attendance of twenty-two scholars. The pupils who attend are making steady progress. The school-teachers are D. B. Ward and S. J. Ward.

The moral tone of the Indians is much improved during the past year, and the use of intoxicating liquors is very much decreased. The reservation is much too small to afford accommodation for all the Indians, and this, with the uncertain tenure by which they hold individual interests in their lands, presents a serious obstacle to their progress toward civilization.

Green Bay agency.—There are two missions among the Oneidas, conducted respectively by the Protestant and Methodist Episcopal Churches. The reports from both show that the Gospel is spreading, and that the Indians are fast becoming valuable citizens. The only obstacle to their advancement, which at present operates, is their ignorance of the English language, and a continual state of anxiety as to their probable removal.

The schools are conducted by the missionaries, and are taught by E. A. Goodnough, F. A. Goodnough, and A. D. Goodnough, of the Protestant Episcopal Church, and S. M. Orbison of the Methodist Episcopal Church. All are partially civilized, live in houses, and are accustomed to labor.

La Pointe agency.—The mission at this agency is connected with the Presbyterian Board of Foreign Missions. The schools are conducted by the missionary, assisted by Messrs. H. N. Philips, S. Verbeek, and M. L. Tarbell. The pupils are reported as making very fair progress. The Indians all labor; wear a citizen aspect; are fast becoming civilized, and, if they had the protection afforded by our laws, which has not yet been extended to them, the Government would soon be relieved of any expense connected with them. The bad example of former licentious agents and employés, who taught nothing but immorality, is still an impediment to the work of their civilization.

Chippewa agency.—There are four reservations in this agency. The mission is conducted under the Protestant Episcopal Church, and is very successful. There are three Sunday-schools, which are well attended. There are two boarding-schools and one day-school, which have a fair attendance. About one-fifth of these Chippewas live in houses, and get a partial living by farming; wear citizens' dress, and labor.

The principal obstacles in the way of their civilization are, want of confidence in the continuation of the present policy, demoralization resulting from annuity payments, intoxicating drinks, evil influence of bad whites and half-breeds, and the diseases and corruption entailed by long contact with white wickedness.

BAPTIST HOME MISSION SOCIETY.

Cherokee agency.—The Baptists have a mission among the Cherokees which has six churches connected with it, each of the churches having several out-stations at which services are held regularly. The Presbyterians, Methodists, and Moravians also have churches, and all are working satisfactorily. There are twenty Sunday-schools, which have a fair average attendance. There are sixty day-schools and two boarding-schools, supported by the Cherokee school-fund and private contributions of members of the tribe to the boarding-schools, one of which is an orphan asylum, and the other a female seminary.

The condition of the Cherokees is very encouraging. They are successful farmers and stock-raisers, and are fast becoming wealthy. Their religious interests are well attended to, and their educational facilities are well provided and cared for by the people themselves, who are fully alive to the benefits derivable from a liberal education. Almost the only impediment to be contended with is a want of any system of teaching English to them. Nearly all who do not speak English read and write the Cherokee, in the character invented by Sequoyah; but as yet there is no manual which provides for a translation of the Cherokee into English; and the consequence is that although they may have learned to read and write English, they do not understand it, and the efforts in this direction are almost thrown away.

Creek agency.—The Creeks are all comparatively civilized; all live in houses, and none follow the chase as a means of living. There are three missions among the Creeks, connected respectively with the Baptist, Methodist, and Presbyterian Churches, from all of which encouraging reports are received of increasing interest in their religious welfare. Some two thousand are professing Christians. The Presbyterian board reports:

The church has increased in number, in strength, and we believe its members would compare favorably in Christian life with our sister churches in the States. No case of discipline has been brought before the session during the year; nor, indeed, since the church was organized, any that required action. During the session of school, preaching has been maintained at the mission. But most of the Sabbaths of vacation were spent at various points where our scattered people reside, or at the camp-meetings of sister churches.

They have established a school system under the care of a superintendent of public instruction. It comprises thirty-one day-schools, which are taught principally by former pupils of the boarding-schools. The boarding-schools are connected with the missions. There are nine Sabbath-schools, all of which are well attended.

The whole condition of the Creeks is very encouraging, although they are somewhat impeded in their advance toward Christianization and civilization by a partial adherence to their ancient superstitions, and an uneasy feeling that they are to be removed to some other reservation. The greatest difficulty in the way of their advancement is the presence of white men among them, who foment trouble and discourage every effort looking to their real good.

Walker River and Pyramid Lake.—Some six thousand peaceable and tractable Indians belong to this reservation, yet no effort has ever

been made to reach them through missionaries. No schools have ever been established, although there are two thousand children of teachable age. Most of the adults wear citizens' dress, and are accustomed to labor, and the only difficulty in the way of their advancement is want of schools, scarcity of tillable land on the reservation, and want of Christian influences.

Southeast Pi-Ute agency.—No report has been received from this agency.

Western, Northwestern, and Goship band of Shoshones.—There is no mission work among these people; no schools, and but little effort made to reach them. They belong to several reservations, but roam about at will from place to place. A few wear citizens' dress, and about a thousand have learned to labor.

CATHOLIC.

Tulalip agency.—There are five reservations under this agency, viz: Tulalip, Lummi, Swonomish, Madison, and Mukleshut, on which the following tribes are represented: Snohomish, Snokwahmish, Skerwamish, Kevetlhamish, Sdo-do-homish, Nerrhampam, Lummi, Nooksak, Samsh, Stickssamsh, Sak-murh, Shalurh, Nokwatchams, Scadgett, Etakmurh, Dawamish, Makleshuts, Daortsokum, Kikialoos, Stologwamish, Kwarzakmurh, Skodamish, and Swonomish. The mission is under the care of Catholic missionaries, who conduct the church services and Sunday-schools. Most of the Indians who live on the reservation are civilized, wear citizens' dress, and are engaged in labor. Several hundreds are members of the church. The teachers of the school are E. Maestay and H. Deverice, and Sisters M. Dominica and M. T. Faith. The children are making fair progress in the school, which is admirably conducted.

In the past, dishonest guardians, as well as old superstitions, have interfered with the progress of these Indians. Now, drunkenness and the evil influence of bad whites demoralize them. This cannot be altogether prevented by the agent, as many of the Indians are engaged in labor off the reservation.

Umatilla agency.—The mission at this agency is conducted by a Catholic missionary. The average attendance at church service is good. There is no Sunday-school, because the Indians live too far apart. For the same reason, the attendance at the day-school is not large, but the pupils who attend make very satisfactory progress in reading, writing, and arithmetic. Some of the girls can cut out and make their own clothing, and all receive instructions in knitting, sewing, &c. The school-teachers are Rev. G. A. Vermeesch and Miss. M. C. Cornoyer.

The reservation is surrounded by white settlers, from whom the Indians obtain ardent spirits. This, and the presence of the Drummer Indians on the Columbia River, who attract numbers of the reservation Indians constantly to them, are very serious obstacles to the civilization of these people.

Papago agency.—No report has been received from this agency.

Flathead agency.—A successful mission under the care of the Catholic Church is established at this agency. In connection with it is a boarding-school for girls, under the care of three Sisters of Charity. Many of the Indians are civilized, live in houses, and have learned to labor.

Grand River agency.—No effort is being made to Christianize the Oncpapa, Yanktonais, Cuthead, and Blackfeet Indians of this agency. A brief attempt by the Catholic church has been discontinued, and no

religious services are now held. There is no school. None of the Indians have made any progress in civilization. The agent reports that "the present generation is not capable of civilization and Christianization," and the rising generation is being neglected.

Devil's Lake agency.—The mission here is Catholic, but as yet there are no good buildings for any purpose, no schools, nor any attempt at civilization except that superinduced by labor. The Indians, Sisseton and Wahpeton Sioux, have made a very slight advance. They are, however, disposed to adopt civilized ways; some are wearing citizens' dress, and they would gladly avail themselves of educational facilities.

Grande Ronde agency.—The following tribes are on this reservation, viz: Yamhill, Luckiamutes, Wappato Lake, Santiams, Umpquas, Cow Creek, Rogue River and Shastee, Clackamas, Oregon City, Calapooias, Molels, Mary's River, Salmon River, nez Tucca, Tillimooks, Nahalim, and Clatsop.

There is a Catholic mission on the reservation, and the report shows considerable progress. The Sunday-school is well attended. The boarding-school has only been in session three months, but during that time the pupils have displayed fair ability for the acquisition of knowledge. The teachers are James Donnelly and Mrs. Sinnott.

All the Indians are civilized, live in houses, wear citizens' dress, and live just as well as the whites about them do.

CHRISTIAN MISSIONARY CONVENTION.

Pueblo agency.—There are nineteen reservations and Mexican grants belonging to the nineteen villages of Pueblo Indians of New Mexico, making a total of 506,563 acres. Only eighteen of the villages are inhabited. Until lately there have been fifteen schools in operation; now, however, there are only five, but there is a prospect of soon increasing the number to seventeen. The Pueblos have long been worshipers of the sun, and, as few Christianizing influences have been at work among them, a large portion are still heathens. They all have houses, are self-supporting and industrious.

Neah Bay agency.—There are no religious meetings of any kind at this agency participated in by the Indians, there being no mission. The boarding-school is under charge of Cecilia J. Holfercam, teacher, assisted by Che-chal-kioss, an Indian woman.

SOCIETY OF FRIENDS, (HICKSITE.)

Great Nemaha agency.—The Iowas, and Sacs and Foxes of Missouri, live at this agency, and have a mission-home, which is superintended by a member of the Society of Friends from Philadelphia. The school-teachers, Mary B. Lightfoot and Mary Childs, are Friends. The progress of the children toward education is very satisfactory. The agent reports that they certainly are capable of civilization, with the help of funds to build houses, provide live stock, farming implements, &c., and increased accommodation for school and mission purposes, of which the supply is inadequate to the needs of the Indians. The great difficulty in the way of their civilization is the sale of liquor to them by the whites.

Omaha agency.—The mission on this reservation is conducted by the Rev. William Hamilton, and is under the care of the Presbyterian Board of Foreign Missions. He has been laboring among these people for twenty years. The work of civilizing these Indians, while progressing

as well as could be expected, goes forward very slowly. The agents report that houses, farming implements, and live stock, are absolutely necessary to the attainment of that end, and that the Indians have heretofore been too poor to obtain them. Rumors of change of reservation, which are circulated from time to time, unsettle the Indians and in a great measure, neutralize the efforts made to make farmers of them. Also, changes in the agents, each of whom has generally a theory for their management, which is seldom in accord with that of his predecessor.

The progress of the scholars, who are taught by Joel Warner, T. T. Gillingham, and E. H. Gillingham, is very commendable, but it is thought that the efficiency of the schools would be greatly increased by providing boarding accommodations for the pupils, and by providing for education in their own language.

Rev. William Hamilton, after speaking of some of the discouragements, such as gambling and Sabbath-breaking, in his report, (Presbyterian Board of Foreign Missions,) says:

On the other hand, some, I trust, are growing in grace and in knowledge, while others do not seem to make much progress in the Christian life. None have been admitted to the church within the past year; yet, one has shown a marked interest, and expressed an earnest desire to become a Christian, but feared to make a profession lest she, like others, should go back. Others profess to live in the practice of secret prayer, and some only pray occasionally. The work is great, and I am painfully conscious of my own unfitness for it; yet I have no wish to leave it while I can do anything to advance the cause. The number of communicants is 38.

Winnebago agency.—The reports of this agency are very encouraging. The attendance of pupils at the three day-schools is very good, and a boarding-school building is about to be erected. By the fear of removal their progress in civilization is greatly retarded, but houses are now being erected which will tend to increase their confidence in the permanence of their home. The teachers are D. W. Lewis, M. J. Lewis, and Caroline Thomas. Nearly all the men wear citizens' dress, most of them live in houses, and nearly all have learned to labor.

Pawnee agency.—There is no regular mission at this agency, but the agent holds a meeting every Sunday afternoon for religious services. The Indians are all, or nearly all, partially civilized, and about one thousand adults have learned to labor. Their progress toward civilization is much retarded by frequent raids of the wild Sioux Indians and their nomadic mode of life. Eight teachers, viz, C. Janney, E. Walton, S. Matlock, S. E. Lloyd, A. T. Gover, H. Delight, G. Derksen, and M. L. Barnes are reported as teaching at the boarding-school, which has fifty-four scholars, and one teacher, viz, Phebe H. Howell, at the day-school, which has forty scholars.

Santee agency.—There are two missions at this agency, conducted by Rev. A. L. Riggs, of the American Board of Foreign Missions, and Rev. S. D. Hinman, of the Episcopal Church. The teachers under the former are Eli Abraham, Albert Frazier, and Miss Rose Harris. There is a boarding-hall for young men in which sixteen are provided for, and a girls' industrial school soon to be opened. The teachers reported by Rev. S. D. Hinman are James Lawrence, Mary J. Leigh, and Anna Mitchell. All the Indians wear citizens' dress, live in houses, have learned to labor, and nearly all are civilized. Their progress in civilization is much retarded by their maintenance of the tribal organization, the practice of heathen rites, and want of civil laws.

In addition to the Santees on the reservation, there are about two hundred and fifty-six living on homesteads at Flandreau, who are citizens. They have a mission connected with the Presbyterian Board of Foreign

Missions, who helped to erect a church for them at a cost of about \$1,000. The mission is in charge of Rev. W. O. Rogers, a native pastor, and is in a very promising condition. There are 113 church-members, and an average attendance on church-service of over 100. Some of the Indians have to travel ten or fifteen miles to attend. Nearly all know how to read the Dakota language. They have no regular school, but a good many study at home. They are very poor, and need some assistance toward obtaining teams, agricultural implements, &c.

Otoe agency.—The Otoes and Missourias of this agency have no mission among them. They have a school at which the scholars are making fair progress. The teachers are Nannie H. Armstrong and Maria Van Doren. Many of these Indians are partly civilized, and live in houses; a few wear citizens' dress, and almost all have learned to labor. They are dissatisfied with their present location, and are desirous of removing to the Indian Territory.

SOCIETY OF FRIENDS, (ORTHODOX.)

Pottawatomie agency.—The Pottawatomies are partially civilized, and self-supporting. About one-third wear citizens' dress and live in houses, and all have learned to labor. A Catholic mission near the reservation reports many of these Indians to be members of that church. A boarding-school, under charge of the Society of Friends, is about to be established on this reservation. The great difficulty in the way of their civilization is their coming in contact with a class of whites who sell them whisky, and whose whole influence is to demoralize them.

Shawnee agency.—The Absentee Shawnees have no reservation. They live on Creek ceded lands, and are desirous of being permanently located on the North Fork of the Canadian. They are under the supervision of the Sac and Fox agency. They are, in dress and manner, as nearly civilized as the average frontiersman, but further progress is greatly retarded by the uncertainty of their tenure of the lands they occupy, and the distrust excited by the constant encroachments of white men. Joseph Newsom, a member of the Society of Friends, is the teacher appointed at this agency. The mission work is carried on by William Shawnee, a colored minister connected with the Methodist church.

Sac and Fox agency.—There is no mission at this agency, but meetings are held for divine worship every Sabbath. The Sacs and Foxes are advancing toward civilization, but their large annuity payments in a measure retard their progress in acquiring industrious habits, by taking away the necessity for effort, and thus encouraging their natural indolence. They compare in this respect very unfavorably with their neighbors, the Shawnees, who receive no support from the Government. Joel Willis is the school-teacher.

Kaw or Kansas agency.—The religious services are held each Sabbath at this agency by the agent, who is a member of the Society of Friends. There is, also, a daily evening meeting held with the children. Having no building suitable for the purpose, he holds open-air meetings twice in each week, and reports good effects from them. There has been much interest evinced in regard to religion by both adults and children during the past year.

The boarding-school is making good progress, and, with the increased docility of the children, and desire of the parents for their education, hopes of great benefit to the tribe from it are entertained. The school teachers are Jennie Stanton and Emily Cox.

Quapaw agency.—The prospects at this agency, which is occupied by

the Quapaws, Senecas, and Shawnees, Peorias, Piankeshaws, and Kaskaskias, are very bright. There are three missions in operation, with a boarding-school and day-school, both well attended. All live in houses, are partially civilized, and are engaged in labor. Those who attend receive religious instruction, and the children receive general instruction, and are making rapid intellectual, moral, and religious progress. The school-teachers are Emeline H. Tuttle, E. W. Wesner, and H. H. Bonwill.

A very successful mission work is being done by A. C. Tuttle, (Friend,) and John D. Brown, (Methodist,) assisted by George Peacock and James Wind. Messrs. Brown and Peacock are Wyandotts, and James Wind an Ottawa. Unusual interest in the subject of religion has been evinced during the past year.

Neosho agency.—Owing to change from their former reservation, and a want of proper buildings at their new location for school and mission purposes, the reports of the Osages do not give their actual condition.

About two hundred and fifty men have taken farms, and are cultivating the soil. Thirty-five children are being educated at the expense of the tribe at the Catholic Osage mission in Kansas, and are making as rapid progress as the white children with whom they are associated. Want of means and a permanent home have heretofore prevented any successful attempts to civilize them.

Kiowa and Comanche agency.—The Kiowas, Comanches, and Apaches have been, up to the present time, but very little on their reservation, and have therefore profited in a comparatively small degree from the efforts made for their benefit; yet the boarding-school established at their agency is attended by thirty-four Indian children, who are making commendable progress. In February, 1871, only one or two of them could speak a little English; now there are thirteen reading in Wilson's Second Reader and two in Third Reader, and all are progressing in spelling, writing, geography, arithmetic, &c., and are learning to work. The school-teacher is Josiah Butler. These tribes are the most difficult to manage in the Territory, and much of their evil conduct is attributed to the influence of Mexicans and bad whites, who live among them and profit by their depredations.

Cheyenne and Arapaho agency.—The mission at this agency is under charge of the Society of Friends, and has been doing much of good, especially among the Arapahoes, who have remained constantly at the agency. The Arapaho children are regular in their attendance, after being brought to school, while the Cheyenne children have scarcely attended school at all, owing to the absence of the tribe from the agency. Such children as do attend are making rapid progress in education. The school-teachers are Jessie R. Townshend, Elma Townshend, and Julia Cattell.

Wichita agency.—The Indians at this agency, namely, the Wichitas, Kekies, Caddoes, Ionias, Wacoos, Tonkaways, Delawares, &c., are all either civilized or semi-civilized, and farming is carried on to a considerable extent. Two schools have been in operation, and religious meetings are held regularly. The progress of the children is excellent, and the religious outlook of these people is very hopeful. The school-teacher is A. J. Standing. Their contiguity to the wild Indians has a very bad effect—the latter, when the crops are ripe, coming in and taking whatever they happen to care for, without any idea of compensation; and often wantonly killing live-stock. There has been but little necessity or inducement to labor on the part of most of these Indians.

This insecurity of property has a very discouraging effect, and the apparent prosperity of marauding Indians unsettles the young men.

Kickapoo agency.—The Kickapoos have a mission connected with the Society of Friends, conducted by members of that body, assisted by two native ministers. There is a boarding-school which has a fair average attendance; also a Sunday-school. The boys are taught, in addition to an English education, to plant, hoe, cut wood, &c., while the girls are instructed in useful domestic employments. Lizzie Niles is the school-teacher. All these Indians are civilized and wear citizen's dress. Most of the adults are church members.

METHODIST BOARD OF MISSIONS.

Hoopa Valley agency.—The religious interests of the Indians on this reservation, viz, the Smith River, Hoonsolton, and Miscott Indians, are cared for by the agent and employés of the agency, who hold prayer-meetings, class-meetings, and Sabbath-school. The day-school is fairly attended, and the pupils are making excellent progress. Mrs. A. A. Lowry is school-teacher. About one-half of these Indians are partially civilized and live in houses. Nearly all wear citizen's dress. Intercourse with the soldiers, however, seems to nullify every effort for the improvement of their moral condition, and the example of the whites with whom they come in contact, is demoralizing.

Round Valley agency.—Rev. Hugh Gibson, who is the agent on this reservation, conducts ordinary church service every Sabbath, and, assisted by the employés on the reservation, holds a Sunday-school, which has a fair average attendance. The day-school is well attended, and the progress made by the pupils is very satisfactory. Only one teacher, Mrs. M. A. Gibson, is paid, but there are three besides, daughters of Mrs. Gibson, who are constant assistants.

These Indians, viz, Ulkies, Con-cons, Wylackies, Redwoods, and Pitt Rivers, are all partially civilized, wear citizen's dress, and are engaged in labor. As a people they are affected very injuriously by the presence of a wicked, unprincipled class of white men who have "squatted" on their reservation and on the Government lands in proximity to it, whose every effort is to demoralize them.

Tulé River agency.—The Tulé Indians are visited monthly by a Presbyterian clergyman, who preaches the gospel to them. There are weekly meetings held besides, which are conducted by the employés of the agency, and a Sunday-school, which is well attended. There is a day-school, at which the pupils are making very fair progress. The school-teachers are Flora J. Saxe, Nellie Hilton, and Victoria Wright. A temperance organization, numbering some two hundred members, all Indians, is doing much good. They are located on a farm, rented for them by the Government, and are therefore only working for subsistence, making no permanent improvements. This has been very injurious to their prospects, and has prevented them from receiving the full benefit of the efforts made in their behalf. A permanent reservation having been selected for them, to which they will be removed, rapid progress may thereafter be expected.

Mission Indians.—In addition to those Indians in California who are provided with reservations, there are nearly seven thousand Cahuilla and San Luis Rey Mission Indians located in the three counties of Los Angeles, San Bernardino, and San Diego, who have neither churches nor schools, and who are totally unprovided for; besides which, not being citizens, they receive none of the benefits of the United States

laws. They have all learned to labor, and about five thousand are civilized. They are anxious that their children should be educated, and taught farming and the different trades.

Yakama agency.—The mission at Yakama is connected with the Methodist Episcopal Church, and is in a very encouraging condition. The number of church members is about four hundred, and constantly increasing, about one hundred having professed religion and joined the church during the past year. The Sunday-school is well attended. The attendance at the boarding-school is good, and the progress made by the pupils is equal to that made by white children. S. H. Powell and Mrs. E. Mauldin are teachers.

Half the Indians on the reservation are fully civilized, many of the young men and women are educated, and each family has its own house and farm. They live more comfortably, and are making greater progress in real civilization than the average of white families on the frontier. Here, as elsewhere, contact with, and the evil influence exercised by, bad white men present almost the only obstacles to speedy civilization. Yet the efforts of the good men who endeavor to spread God's Word among them are abundantly blessed with present fruits, evidenced by their general decorum, practical faith, and increasing prosperity in worldly affairs.

Quinaielt agency.—The Indians represented at this agency are Quinaielts, Queets, Hohs, and Quillehates. There is no mission on the reservation, but there are church services conducted as in the Methodist Church. The attendance at the Sunday-school is small, as is also that at the boarding-school, and matters are not very promising. The teachers are G. W. Byrd and Ellen Byrd.

The salmon-fishing furnishes these Indians a support, and they are averse to exerting themselves to obtain a living in any other way than by fishing.

Warm Springs agency.—There is no mission here, but church services are held by the agent. The Sunday-school is in charge of all persons at the agency capable of teaching, and is well attended. The day-school is taught by T. F. Smith and wife, and considerable success attends their efforts.

There has been a marked change in the Indians of this agency during the past year. Large numbers of them have settled upon farms, and are fully civilized. Quite a revival was in progress during the year, and many united with the church.

It is a source of regret that the Indians are compelled periodically to leave their reservation to hunt, which brings them in contact with the meaner classes of white people, whose vices they learn.

Siletz agency.—No report has been received from this agency.

Klamath agency.—There is neither mission nor school here. The Indians live far away from the agency, and are obliged to gather their different kinds of food from various places, generally distant from each other. Hitherto, owing to these causes, it has been found almost impracticable to hold religious meetings during the summer, and hardly any effort has been made. It is hoped, however, that a boarding-school will soon be put in operation. For Indians who have had so few opportunities they have made fair progress, and as they are willing to learn, better reports ought to be looked for. The present agent has only been in charge for a short time, and his work has not been begun. There is certainly a wide field for usefulness, and no more serious hindrances than are met with at all agencies.

Alsea agency.—There is no agent at Alsea, and the agency is not

under the care of any of the churches. There is no mission; no school. All the Indians are reported as civilized, living in houses, wearing citizens' dresses, engaged in labor, and ready for the introduction of schools, churches, and the accompaniments of Christian civilization.

Blackfeet agency.—There is no missionary effort being made at present among the Indians at this agency, viz, the Blackfeet, Bloods, and Pie-gans; nor is there any religious service held. There is no school nor effort to teach the rising generation. Very few of them live in houses or wear citizens' dress. Many of them now express a desire for schools and houses, and evince a willingness to labor.

Crow agency.—No missionary effort has yet been made among the Crows, nor is there any religious service held. The school has been, so far, almost a total failure, the average attendance being almost nothing, and the progress of the children "none of any account." Five only of the Indians are engaged in labor.

Milk River agency.—There is no report from this agency, but from the last report we learn that there is no mission, no church service, no school, nor any noticeable effort looking to the civilization of the Indians belonging to it. Many of the Indians are wild Sioux, who have lately come on the reservation, but there are also large numbers of them who are ready for schools, churches, and other appliances of civilization.

Michigan agency.—No report from this agency.

Fort Hall agency.—There is neither mission nor school at this agency. Until lately the Indians belonging to it have lived by the chase, and have not been living on a reservation. Since coming upon the reservation some have learned to labor, and it is believed that all the adults would work if they were subsisted. Only implements for farming and stock are needed to make them self-supporting.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

Choctaw agency.—The Choctaws and Chickasaws have several missions among them connected with the Presbyterian, Methodist, and Baptist Churches, where regular church services are held, besides preaching in various parts of the country occupied by them. The following are the ministers' names: Allen Wright, J. H. Colter, J. B. Lloyd, Elijah Brewer, of the Presbyterian Church; R. J. Hague and J. S. Murrow, of the Baptist; and Jesse Walker, — Smith, W. H. Davis, R. S. Bell, Methodists.

There are two academies and thirty-four neighborhood schools among the Choctaws, and eleven neighborhood schools in the Chickasaw Nation, where it is expected to open also three academies at once. Only partial reports have been received from the school superintendents, so that the actual attendance in both nations cannot be given. The progress of the pupils is equal to that of white children.

In addition to the children at their own schools, there are thirty male and thirty female students being educated in schools in the Eastern States, sent there by the Chickasaw tribe for the purpose of obtaining a more general education than their own schools afforded. The great obstacle to their advance is the presence among them of many whites of the very worst class, who furnish whisky and encourage all kinds of vices.

Seminole agency.—The Presbyterian Board of Foreign Missions conduct the mission at this agency. The regular services of the Presbyterian

Church are held not only at the mission, but at other places in the nation, by Rev. J. R. Ramsey, missionary. The Sunday-school is well attended.

All the Seminoles are partially civilized, live in houses, wear citizens' dress, and are engaged in labor. The work of Christianizing and civilizing them goes steadily forward, though somewhat impeded by their adherence to traditional heathenish ideas, and practices handed down from former generations.

There are four district schools, two for Indians and two for colored children, and one boarding-school at the mission, taught by the missionary. The teachers of the district schools are: Jno. L. Lilley, Misses C. S. Lilley and Alice Keys, and Mrs. M. R. Wilson.

Abiquin agency.—The Capote and Weminuche Utes are not upon a reservation, and no measures are in operation for Christianizing or civilizing them.

Navajo agency.—A new agent has just been appointed for this agency, and has not yet entered upon the duties of his position. There is a mission connected with the Presbyterian Church established, and services are held on Sabbath days and Wednesday evenings, but being in English and none of the Indians understanding the language, the benefit to them is, of course, so far, very little. There is no school. They are a people who are comparatively industrious and willing to work. Rev. Jno. Menaul, physician to the agency, is in charge of the mission.

Cimarron agency.—There is no report from this agency.

Mescalero agency.—About a year ago, when the present agent took charge of the Mescalero Apaches, he found about twenty of them at Fort Stanton, New Mexico, and they were in charge of the military. Since then he has succeeded in bringing in more than two thousand whom he feeds, and who remain at the agency, conducting themselves admirably. There is no reservation provided for them as yet, and they have neither missions nor schools.

Tularosa agency.—This is a new reservation, and the Indians—Mimbres, Mogollon, and Coyotero Apaches—have only been located on it a very short time. They were previously at the Southern Apache agency. Before coming here they were wild and roaming, so that no schools or other civilizing or christianizing influences have yet been brought to bear on them, and they remain altogether uncivilized. They are, however, bright, active, and intelligent.

Moquis Pueblo agency.—No mission has yet been established among the Moquis Pueblos. They are very ignorant and superstitious, and have had no intercourse with the white race. Their villages are built on high bluffs, inaccessible to vehicles of any kind, and are apparently very old. The children who attend the day-school, and who are taught by O. C. Crothers, are sprightly and intelligent, and make good progress.

Nez Percé agency.—There are two missions here under the Presbyterian Board of Foreign Missions, and during the past year, under the successful ministrations of the venerable and efficient missionary Rev. H. H. Spaulding and of Rev. H. T. Cowley, a remarkable religious awakening has crowned their labors—444 members having been added to the church. The pupils who attend the boarding and day schools make very encouraging progress.

The Nez Percés are rapidly becoming farmers and abandoning their wandering habits. The school-teachers are Rev. R. N. Fee, Rev. H. T. Cowley, and Mary E. Fee.

Mr. Spaulding has had great success among the Nez Percés. In less than six years he has received into the church on profession of faith in Christ 526 souls, who give as good evidence of conversion as any peo-

ple. Their habits of self-denial and cross-bearing demonstrate their Christian character as clearly. For instance, among the persons received, nearly all the men (about 200) had been addicted to the use of the pipe from childhood, but on profession of faith in Christ, *all* these, not from any suggestion of their missionary, but from their own conviction of duty, voluntarily and immediately *abandoned the use of the pipe*. About 35 of these men and women were present at a meeting held near Fort Simcoe. Many Indians traveled nearly three hundred miles to attend.

Uintah Valley agency.—Until very lately no effort has been made to civilize the Uintah Utes, but buildings are in course of erection for mission and school purposes, and it is expected that a mission will soon be established. A few of them are engaged in agriculture, but many of them wander away from the reservation, and come in contact with the demoralizing influence of the worst class of whites.

PROTESTANT EPISCOPAL INDIAN COMMISSION.

Yankton agency.—There are two missions here which are under the Presbyterian and Protestant Episcopal Churches. There are four day-schools connected with the Presbyterian mission. The teachers are C. P. Vannice, Henry Towa, John Wakan-Koyake, Philip Walter, and David Tonwanajanjan; and three day-schools at the Protestant Episcopal mission, having as teachers Rev. Luke C. Walker, Anna M. Baker, David Tatiyopa, John Robinson, Edward Ookiye, Walter S. Hall, Andrew Jones, Baptiste Defou, and Salos Pixso. Two additional schools are opened during each winter.

The attendance at divine service is good, and the Sunday-school exercises are participated in by old and young alike. The schools are fairly attended, and the pupils are making fair progress in English; but constant use of the native language at home and while away from the school-room, retards their advancement very much.

Rev. John P. Williamson makes the following report: "The Greenwood church at Yankton agency is the only one in Dakota presbytery not among the Santee Sioux. The Lord has been with us here throughout the year, turning one and another from dumb idols to the feet of the Savior, so that we have been permitted to receive twenty-one to the church on profession during the year, though the largest number received at one time was four. So that now this church, organized only a year ago in March, has had gathered into it forty members from the Yanktons, and twelve members of the Santee agency church, living at the mouth of the Big Sioux, have been transferred to our roll here, making the present membership fifty-one. The majority of the converts are young men from our school. All but one of the first twenty received were young men and boys, and that one was the wife of one of the young men. Lately we have received more women, generally the wives, mothers, or grandmothers of the young men. It is almost entirely through our day-school that we have so far gained access for the truth into the hearts of this people. Oh, that the truth may be still more scattered by these young men; and I believe it will. One of our first converts here was a young Titonwan lad, who came here from a distance on purpose to attend school. He is this winter away with his tribe (Spotted Tail's) far to the west, hunting buffaloes, but I hear a good report of him—that he retains his hope and stands up for Jesus among those wild pagans. The average attendance on meetings is: Sabbath morning, 75; Sabbath afternoon, 60; Thursday afternoon, 30."

The too free issue of Government rations does much to injure them. It induces the feeling that it is unnecessary to make efforts for themselves.

Ponka agency.—The Protestant Episcopal Church has a mission among the Poncas with very satisfactory results. The day-school is taught by Mary Z. Graves, and a Russian lady named Eugenie Nicolas. The pupils are making commendable progress in the rudimentary English branches.

At least seven-eighths of the tribe have learned to labor, and there are at least one hundred families living in houses who are anxious to earn their living, and to provide for their wants by their own efforts. They are not able to accomplish their desires from want of farm implements and stock. A serious difficulty in the way of their civilization is the whisky traffic, and bad example of whites around them, and the employment of irreligious men at the agency.

Upper Missouri agency.—A mission under the care of the Protestant Episcopal Church has just been established at this agency, and in connection with it a school for girls under the charge of Miss A. A. Prichard. Prior to this effort there had been no religious services and no schools. The agent reports that "the present generation are not capable of civilization and christianization."

Whetstone agency.—No report has been received from this agency.

Cheyenne River agency.—No report has been received from this agency.

Red Cloud's agency.—This agency has just been removed to a more favorable location, and many of these formerly wild Sioux now evince a willingness to settle down to agricultural pursuits. No mission work has yet been undertaken, but the Protestant Episcopal Church contemplates the establishment of one. With it there will be schools, and an earnest effort to Christianize and civilize this people.

A serious difficulty to be overcome is the influence of a white element among them that teaches immorality and dissipation, and seeks to retard any advance in civilization.

Shoshone and Bannock agency, Wyoming.—There is no mission at this agency. The school-teacher, J. Irving Patton, has been holding, during the past year, church services every Sabbath, with some few attendants. The school attendance is very small, the Indians heretofore having remained away from the agency nearly the whole year from fear of the attacks of the wild Sioux. Now, however, they have promised to remain near their agency, and it is hoped that they will be advanced in civilization.

REFORMED DUTCH MISSION BOARD.

Colorado River agency.—Besides the Indians collected on the reservation at this agency, there are over three thousand Indians of the Mohaves, Chimeknevais, Yumas, and Cocopas, who have, up to the present, been totally unprovided for by the Government. They are self-supporting, and for the last fifteen years have maintained peaceable relations with the settlers. There is no mission for their benefit, and no schools have been established to educate their children, and until the present agent had entered upon his duties no effort was made to improve them. All their surroundings were such as to demoralize them. It is expected that a school will be opened this fall.

Pima and Maricopa agency.—There is no mission here, and but little spiritual good has been effected, owing to a want of sufficient knowledge of the native language. A Sunday-school is in successful operation.

The progress of the pupils who attend the day-school will compare favorably with that of other children. All these people are semi-civilized and are farmers, but they need additional school facilities, and churches should be built for them. They are somewhat unsettled on their present reservation because of want of sufficient water for irrigating their farms. These needs and the evil influence of the Mexican and low white population near their reservation prove great obstacles to their speedy civilization. They express considerable interest in the question of removal to the Indian Territory-

Camp Verde agency.—The unsettled condition of the Indians now at this reservation has heretofore prevented any effort from being made for their christianization and civilization. Some fifty of them have been at work on public roads, and it is hoped when they have become assured of a permanent location, they will speedily adopt a civilized mode of living.

Camp Grant agency.—The Camp Grant Indians having been only recently placed on a reservation, and in charge of an Indian agent, have, as yet, neither mission nor agency buildings on their reservation. They are, however, industrious and well-disposed, and, with proper means, highly susceptible of civilization.

UNITARIAN CHURCH.

Los Pinos agency.—No report has been received from this agency. There is no school, or mission work, nor any attempt to improve their moral condition.

White River agency.—Very little progress has been made at this agency. There is no mission, and the school has accomplished but little, if any, perceptible good. As the agency is far removed from the baneful influences of demoralizing white surroundings, a hopeful field for missionary effort is here open.

Statistics of Christianization, education, &c.

Name of reservation.	Names of Indians on reservations.	Number.	Number on reservation.			Religious body which nominated agent.	Number of missions on reservation.	Number of church-members.	Average attendance on divine service.	Number of pupils.	Number of teachers.	Average Sunday-school attendance.	No. of schools.		No. of pupils on rolls.	
			Men.	Women.	Children under 16.								Boarding.	Day.	Boys.	Girls.
NORTHERN SUPERINTENDENCY.																
Great Nemaha.....	Iowas, Sacs and Foxes of Missouri.....	313				Society of Friends.....	1			1	3	40		1		
Omaha.....	Omahas.....	971				do.....	1	38	40		3	25		3		
Winnebago.....	Winnebagoes.....	1,440	470	510	460	do.....			30		5	35		3		
Pawnee.....	Pawnees.....	2,366	594	875	867	do.....		17	100		15	90	1	1	37	17
Santee.....	Santee Sioux.....	3,000	259	401	285	do.....	2	562	340		13	235	3	3		
Otoe.....	Otoes and Missourias.....	464	143	135	183	do.....					2	50	1	1		
CENTRAL SUPERINTENDENCY.																
Pottawatomie.....	Pottawatomies.....	3,000		*1,600		do.....	1	1,200	75		1	75		1		
Shawnee.....	Shawnees.....	664	189	211	264	do.....					2	25		1	10	7
Sac and Fox.....	Sacs and Foxes of Mississippi, Ottawas.....	700	165	160	108	do.....		9	25		3	60	1	3	33	11
Kaw, or Kansas.....	Kaw, or Kansas Indians.....	593	189	186	218	do.....	1	25	65		6	130	1	1	47	45
Quapaw.....	Quapaws, Senecas, and Shawnees; Peorias, Piankeshaws, and Kaskaskias.....	1,200	376	397	437	do.....	2	40	80							
Neosho.....	Great and Little Osages.....	3,956	1,507	1,247	1,202	do.....		4	15		1	15	1	1	20	15
Kiowa and Comanche.....	Kiowas, Comanches, and Apaches.....			*2,910		do.....	1	12	50		3	45	1	2	22	13
Upper Arkansas.....	Apaches and Cheyennes.....	3,500	1,000	1,500	1,000	do.....	1				4	22	1	1	12	16
Wichita.....	Wichitas, Kekies, Caddoes, Ionias, Wacos, Tonkaways, Delawares, &c.....	1,418	450	516	443	do.....		15	12			10	1	20	20	7
Cherokee.....	Cherokees.....	15,000		*15,000		Baptist.....	4	2,450	400	20		600	2	60	30	30
Creek.....	Creeks.....	15,000				do.....	3	2,050				464	1	31	80	80
Choctaw.....	Choctaws and Chickasaws.....	20,000				Presbyterian.....	4	2,500				(1)	2	45	60	50
Seminole.....	Seminoles.....	*2,409	1,100	1,300	700	do.....	1	90	50		1	12	1	4	6	6
Kickapoo.....	Kickapoos and Pottawatomies.....	394	140	144	68	Friends.....	1	165	110		3	24	1		20	20
CALIFORNIA SUPERINTENDENCY.																
Hoopa Valley.....	Smith River Indians, Loonsolton, and Miscotti, &c.....	725	190	225	320	Meth. Episcopal.....		9	40		8	60		1		

Round Valley.....	Utkies, Con-cons, Wylackies, and Red-woods.	640	700	360	do	100	4	50	1	1	12	8
Tule River.....	Tule Indians	800	137	140	do	175	7	140	1	1	30	14
WASHINGTON SUPERINTENDENCY.												
Neah Bay.....	Makabs	604	110	120	Christian	400	14	80	1	1	12	8
Yakama.....	Yakamas, Klikitats, and others	3,900	900	1,000	Meth. Episcopal	1	400	600	2	2	30	14
S'Kokomish.....	S'Kiallams, Towandas, and Elwaks	875	70	80	Congregational	70	6	35	1	1	17	8
Tulalip.....	Indians under treaty of Point Elliot	1,300	410	446	Catholic	800	3	50	1	1	22	25
Quinalt.....	Indians under treaty of Olympia	529	30	44	Meth. Episcopal	7	4	15	1	1	8	5
OREGON SUPERINTENDENCY.												
Warm Springs.....	Vascoes, Warm Springs, Teninos	626	251	275	do	77	200	8	200	1	1	1
Grande Ronde.....	Molchs and others	779	269	245	Catholic	1	650	260	1	1	260	1
Siletz.....	Shastas, Sectons and others	795	269	297	Meth. Episcopal	1	75	13	75	1	1	1
Umatilla.....	Wallawallas, Cayuses, Umatillas	1,395	244	371	Catholic	1	200	250	1	1	250	1
Klamath.....	Klamathla, Modocs, Snakes	251	353	292	Meth. Episcopal	371	56	371	56	371	56	371
Alsea.....	Coos, Umpquias, Alseas, Siouslaws	307	81	120	do	307	81	120	307	81	120	307
ARIZONA SUPERINTENDENCY.												
Colorado River.....	Mohaves, Yumas, and others	2,180	380	305	Reformed Dutch Church	143	143	305	143	143	305	143
Pima and Maricopa.....	Pimas and Maricopas	4,300	1,700	1,600	do	1,000	1,000	1,600	1,000	1,000	1,600	1,000
Papago.....	Papagos	520	519	624	Presbyterian	624	624	519	624	624	519	624
Morrils Pueblo.....	Morrils Pueblos	1,663	250	179	Reformed Dutch Church	319	319	179	319	319	179	319
Camp Verde.....	Apaches, Mohaves	451	617	698	do	698	698	617	698	698	617	698
Camp Grant.....	Apaches, Pinals, Aravipas, Tontos	451	617	698	do	698	698	617	698	698	617	698
Camp Apache.....	Apaches, Coyoteros	451	617	698	do	698	698	617	698	698	617	698
NEW MEXICO SUPERINTENDENCY.												
Abiquin.....	Capote and Wenenuche Utes	950	950	950	Presbyterian	950	950	950	950	950	950	950
Navajo.....	Navajos	9,000	9,000	9,000	do	9,000	9,000	9,000	9,000	9,000	9,000	9,000
Gimaron.....	Mescalero Utes and Jicarilla Apaches	1,895	552	784	Presbyterian	552	552	784	552	552	784	552
Mescalero.....	Mescalero Apaches, Agua Nueva, Jicarillas, and Southern Apaches	3,800	75	125	do	125	125	75	125	125	75	125
Tulerosa.....	Gila Apaches, Mogollons, and Mimbres	7,680	2,599	2,387	Methodist	2,387	2,387	2,599	2,387	2,387	2,599	2,387
Pueblo.....	Pueblos	7,680	2,599	2,387	do	2,387	2,387	2,599	2,387	2,387	2,599	2,387
MONTANA SUPERINTENDENCY.												
Flathead.....	Flatheads, Kootenais, and Pend d'Oreilles	1,750	425	475	Catholic	1,750	1,750	425	475	1,750	425	475
Blackfoot.....	Blackfeet	2,700	850	1,000	Methodist	850	850	1,000	850	850	1,000	850
Chippewa.....	Mountain Crows	2,700	850	1,000	do	850	850	1,000	850	850	1,000	850
Milk River.....	Cros Venres, Assinaboines, &c.	2,700	850	1,000	do	850	850	1,000	850	850	1,000	850
Lemhi Valley.....	Shoshones, Bannacks, and Sheepsters	2,700	850	1,000	do	850	850	1,000	850	850	1,000	850

† Number on pay-roll.

† Unknown.

* Not classified.

Statistics of Christianization, education, &c.—Continued.

Name of reservation.	No. of pupils on rolls.		Average attendance.	Number of teachers.	No. of months during which day-school is in session.	Number of adults who labor.	Number of civilized Indians who wear citizens' dress and live in houses.	Cost of schools.	Cost of missions.	Amount paid by Govern-ment.	Source from whence balance was de- rived.	Number of employes pro- fessing Christians.	Total employes at agency.
	Day.												
	Boys.	Girls.											
NORTHERN SUPERINTENDENCY.													
Great Nemaha.....	28	34	35	2	10	All	All	\$2,800 00	.....	\$1,800 00	Friends of Philadelphia.	7	7
Omaha.....	120	.....	79	3	10	Nearly all	Nearly all	3,750 00	\$800 00	3,750 00	Presbyterian Board Foreign Missions.	11	11
Winnebago.....	80	60	81	3	10	Nearly all	Nearly all	2,500 00	4,000 00	2,500 00	Friends of New York.	26	26
Pawnee.....	28	12	89	9	10	1,000	100	11,200 40	.....	11,200 40	.....	20	20
Santee.....	149	93	108	7	8½	All	All	6,867 00	6,044 00	.....	\$6,911 paid by Congregational church; \$6,000 paid by Board of Missions	24	24
Otoe.....	49	35	45	2	10	Nearly all.	30	2,500 00	.....	800 00	Protestant Episcopal Church, \$1,700; and \$1,000 worth of clothing contributed by Friends.	3	3
CENTRAL SUPERINTENDENCY.													
Pottawatomie.....	9	6	12	1	.....	1,200	1,200	.....	.....	.....	.....	1	4
Shawnee.....	.....	.....	12	2	.....	All	All	1,420 00	.....	.....	.....	9	2
Sac and Fox.....	12	.....	12	2	.....	130	80	3,163 84	.....	3,163 84	.....	10	9
Kaw or Kansas.....	35	.....	35	3	.....	All	23	1,720 00	4,000 00	Nearly all.	Friends of Philadelphia, and associa- ted committee of Friends furnished clothing, and money for incidental expenses.	8	17
Quapaw.....	18	11	80	3	10	All	All	.....	.....	.....	.....	.....	.....
Neosho.....	.....	.....	30	3	.....	250	275	1,663 84	.....	1,663 84	.....	30	11
Kiowa and Comanche.....	.....	.....	30	1	9	12	36	2,508 19	439 01	2,508 19	\$230.15 contributed by employees, &c., at agency; \$208.56 contributed by Society of Friends.	10	24
Upper Arkansas.....	.....	.....	28	3	10	.....	.....	2,000 00	.....	Nearly all	Some of the funds were contributed by Friends.	26	33
Wichita.....	1,063	970	20	1	8	363	540	1,200 00	.....	1,200 00	Missions paid by Baptist Church.	15	40
Cherokee.....	.....	.....	62	9	.....	All	All	25,000 00	1,000 00	.....	\$2,309 paid by Presbyterian Board For- eign Missions; \$2,500 paid by Bap- tist Home Missions	2	1
Creek.....	700	.....	500	23	10	.....	.....	14,258 00	4,809 00	.....	.....	23	1

Statistics of Christianization, education, &c.—Continued.

Name of reservation.	No. of pupils on rolls.		Average attendance.	Number of teachers.	No. of months during which day-school is in session.	Number of adults who labor.	Number of civilized Indians and live in houses who wear citizen's dress.	Cost of schools.	Cost of missions.	Amount paid by Government.	Source from whence balance was derived.	Number of employees professing Christianity.	Total employees at agency.
	Boys.	Girls.											
Choctaw	1,019	874	10	All	100	All	All	\$2,475 00	\$5,755 00	\$2,000 00	Presbyterian Board Foreign Missions.	5	3
Seminole	108	112	4	All	84	All	All	3,000 00			Donations from Friends.	4	4
Kickapoo		30	30	All	10	All	All						
CALIFORNIA SUPERINTENDENCY.													
Hoop Valley	40	30	35	1	6	All	100	530 00		530 00	Agent and family	11	9
Round Valley	48	54	41	1	12	All	All	557 00	27 00	530 00		2	7
Tule River	17	24	20	3	6	All	All	265 83		265 83		2	4
WASHINGTON SUPERINTENDENCY.													
Neah Bay			18	2	12	100	All	2,879 16		2,879 16	\$150 contributed by employees and Indians.	4	7
Yakama			40	2	10	1,500	1,500	2,850 00		2,800 00		10	12
S'Kokomish			22	2	12	900	150	2,500 00		2,500 00	Catholic Mission	7	6
Tulalip			45	4	11	1,000	1,000	5,000 00	600 00	5,000 00		4	5
Quinalt			8	2	12	13	130	2,500 00		2,500 00		7	8
OREGON SUPERINTENDENCY.													
Warm Springs	57	15	34	2	12	All	All	1,275 00		1,275 00	Catholic Mission	5	8
Grande Ronde	30	23	42	2	10	All		500 00				4	10
Siletz													
Umatilla	13	14	20	2	11							11	13
Klamath						All	40					5	21
Alsea													6
ARIZONA SUPERINTENDENCY.													
Colorado River						All							9

	54	51	64	3	74	All	All	2,400 00		1,300 00	Reformed Dutch church, New Mexico, Arizona, and Colorado Missionary Society, and agent and employes.	4	9
Pima and Maricopa						All	All						
Papago													
Moqui Pueblo	41	19	20	1	9	All		840 00		840 00		3	3
Camp Verde							50					2	4
Camp Grant												2	6
Camp Apache													
NEW MEXICO SUPERINTEND- ENCY.													
Abiquin												1	5
Navajo						All			277 79		Presbyterian Board Foreign Mission	2	16
Chimaron												1	1
Mesalero												1	3
Tularosa												5	6
Pueblo	98	74	86	5	12	All		3,800 00		3,800 00			
MONTANA SUPERINTENDENCY.													
Flathead	6		30	10	10	All		4,000 00		1,800 00	Catholic contributions.		18
Blackfeet													6
Crow	20	27		1	9		5	1,500 00		1,500 00		3	17
Milk River													16
Lemhi Valley													5
INDEPENDENT AGENCIES.													
New York	993*		588	31									1
Michigan	126	90	92	4	9	All		3,800 00	1,412 00	500 00	Protestant and Methodist Episcopal churches and private individuals.	7	15
Green Bay											Presbyterian Board Foreign Mission	5	91
La Pointe						All		7,400 00	586 47			23	
Chippewa													1
Sac and Fox of Iowa	30	23	45	2	9		600	3,600 00			P. E. church and private contributions.	2	18
Ponca	117	91	65	13	8 to 10		200	13,048 00			P. E. church contributed \$10,000; Pres- byterian Board \$3,048.	14	23
Yankton							1,300					20	24
Upper Missouri.												8	37
Fort Berthold.													15
Grand River.													13
Wheatstone.													26
Cheyenne River.													27
Red Cloud's.							3						20
Sisseton.						Many		555 00	2,500 00		A. B. C. F. M.	13	17
Shoshones and Bannock.	3	4	3	1				784 41		784 41		8	11
Nez Percés.	37	42	72	3	9		400	3,300 00	774 45	3,300 00		8	40
Fort Hall.	31	10		1	11		2	1,118 35		1,118 35		2	17
Utah Valley.													15
Los Pinos.													9
White River.													7

* Not classified.

Name of reservation.	No. of pupils on rolls.		Average attendance.	Number of teachers.	No. of months during which day-school is in session.	Number of adults who labor.	Number of civilized Indians who wear citizen's dress and live in houses.	Cost of schools.	Cost of missions.	Amount paid by Government.	Source from whence balance was derived.	Number of employees professing Christianity.	Total employees at agency.
	Boys.	Girls.											
	Day.												
Walker River and Pyramid Lake.													5
Southeast Pi-ute.													1
Devil's Lake.						50	70					15	11
Denver.													3
Salt Lake.						1,000						1	1

REPORT OF FELIX R. BRUNOT OF NEGOTIATION WITH
THE SHOSHONE INDIANS FOR THE RELINQUISHMENT OF
A PORTION OF THEIR RESERVATION IN WYOMING.

BOARD OF INDIAN COMMISSIONERS,
Pittsburgh, October 22, 1872.

DEAR SIR: I have the honor to inclose herewith my report of negotiations with the Shoshone Indians, the articles of convention for the cession of a part of their reservation, the proceedings of the council, and correspondence connected therewith.

The serious illness of a member of my family, requiring all my attention since my return, has prevented the preparation of the report at an earlier day.

Hoping that the terms of the agreement will meet your approval,

I am, very respectfully, your obedient servant,

FELIX R. BRUNOT.

Hon. C. DELANO,
Secretary of the Interior.

BOARD OF INDIAN COMMISSIONERS,
Pittsburgh, October 18, 1872.

SIR: I have the honor to state that in compliance with the request of Department telegram of the 10th ultimo, and in accordance with a letter of instructions from Hon. F. A. Walker, therein mentioned and subsequently received, I held a council, and entered into a convention with the Shoshone Indians of Wyoming Territory, for the relinquishment of a part of their reservation as contemplated by the act of Congress approved June 1, 1872, and make the following report:

I left Bryan Station, on the Union Pacific Railroad, on the 11th of September, accompanied by Thomas K. Cree, esq., secretary of the Board of Indian Commissioners, and arriving at South Pass City on the evening of the 12th, reached the Shoshone and Bannock agency, in Little Wind River Valley, on the 14th. The road to South Pass City crosses Green River, Big Sandy, Dry Sandy, and Pacific Springs, passing through a country of sandy or gravelly plains, destitute of water save at the streams named, chiefly covered with sage-brush, and totally worthless for either cultivation or grazing. South Pass City is in the Sweetwater mining district, on the south end of the Wind River Mountains, and about 8,500 feet above the level of the sea. Four miles further into the mountains is Atlantic City, and one and a half miles farther is Camp Stambaugh, a two-company post just within the limits of the Shoshone reservation; and one and a half miles farther in the reservation is Miners' Delight. The population of the three towns is now probably less than one hundred each. The best gold mines of the district are said to be located on the reservation, and a quartz-mill is in operation at Miners' Delight. There are also some placer mines worked in the town and vicinity. From Camp Stambaugh to the agency the road descends rapidly through a country extremely rough and mountainous, the only tillable land being in the Popo-Agie Valleys, the one fourteen, and the other twenty miles from the agency. The distance from Camp Stambaugh to the agency is fifty-four miles.

There were no Indians at the agency, but a runner had been sent out by the agent, Dr. James Irwin, immediately on the receipt of my tele-

gram. On the 16th he returned with the information that he found the Indians encamped on Green River; that they were now on the way to the reservation, and expected to arrive on the 21st instant. The runner was immediately sent back with a message to Wash-a-kie to hasten his movements, and a note (A) to Colonel James A. Brisbin, in command of Camp Stambaugh, requesting his co-operation to facilitate their passage through the towns.

The interval until the 21st was occupied in visiting Wind River Valley, some forty miles north of the agency.

Returning on the 21st, I received a letter from Colonel Brisbin (B) informing me that the Indians were encamped near Atlantic City, and requesting in behalf of Wash-a-kie and the citizens that the council should be held at Camp Stambaugh. Deeming it inexpedient to comply with this request, I addressed a note (C) to Colonel Brisbin to that effect, and sent a message to Wash-a-kie, accompanied by a letter from Agent Irwin, requesting him to come at once with his people to the agency.

The Indians started immediately on the receipt of the letter and message, and it afterward appeared that the delay had been caused by the advice of citizens.

The Indians arrived on the 25th, and on the 26th a council was convened.

The Bannocks having no rights in the reservation under the treaty of 1868, and being at the time at the Fort Hall reservation, which had been set apart for them, had not been invited to the council.

Wash-a-kie, the chief, a man of superior intelligence and ability, and devoted to the interests of his people, and all the principal men of the Shoshones were present.

The act of Congress authorizing the negotiation was read to them, and carefully reduced to simple language and explained to them.

In reply, they claimed that the land desired by the Government was good land, and of some use to them; that the land offered in exchange was worthless, and even if it were not so, that it was claimed by, and subject to incursions of the Sioux, Cheyennes, Arapahoes, and Crows, would be worthless to the Shoshones, and, for the reasons given, they declined to make the proposed exchange. Their statements in regard to the character of the land were confirmed by such information as I could get from other sources, and in view of this and the additional fact that the treaty of 1868 had already given them the right to hunt on the unoccupied lands north of their reservation, I could not fault them for their decision.

The Shoshones, although they declined to make the exchange, were willing to sell the land desired by the Government, and expressed a desire to own cattle, and further negotiation resulted in a contract for the cession of the southern part of their reservation, subject to the ratification or rejection of the Government.

The contract in writing was carefully explained, and fully understood by them, and was signed in the usual Indian manner, by a majority of the adult male members of the tribe.

The line of division named is as far north as it could properly be placed, having regard to the location of the agency and buildings. There are eight white settlers immediately about the agency, who expect to remove, and who should receive compensation for their improvements.

The Shoshone reservation was established under the peace commission treaty made at Fort Bridger, July 3, 1868. The southern boundary-line is defined as "running along the crest of the divide between the Sweet-

water and Popo-Agie rivers." The Sweetwater flows into the Platte, and the Popo-Agie flows northward to the Big Horn River.

Previous to the treaty the Sweetwater mining district had been discovered. Miners' Delight, then a prosperous town, was on the reservation, and settlers were already in the valley of the Popo-Agie. I am informed by a prominent member of the Peace Commission that it was not the intention to include any of these settlements in the reservation. The mistake arose from the inaccuracy of a map in their possession, which represented the small streams—Beaver Creek, Twin Creek, and Cottonwood—which rise in the mining district as being tributaries of the Sweetwater.

The fact of their location previous to the treaty removes from many of the settlers the stigma which should attach to those who, contrary to law, and regardless of the rights of the Indians, become trespassers upon a reservation. On the other hand, their continuance there is justly regarded by the Shoshones as an infraction of the treaty.

By far the largest portion of the Shoshone reservation is mountainous and barren. The valley of Little Wind River, in which the agency is situated, contains, in the vicinity of the agency, from six to ten sections of fertile land, susceptible of easy irrigation and cultivation. Its great defect is the total absence of wood, the supplies of which must be derived from the slopes of the mountains, at distances of from ten to twenty miles. In the valley of Big Wind River, some thirty miles further north, there is a larger body of equally desirable land on the reservation, with an abundance of timber, and it is to be regretted that the agency was not established at that point. With the exception of the Wind River Valleys, the reservation consists of inaccessible mountains, and barren hill-sides and table-lands, well named by the early trappers and hunters the "Mauvaise Terres." There is enough good land in the valley for all the Indians to cultivate, and for the herds.

The portion of the reservation ceded is supposed to include the mines and all the gold-bearing district. It also includes the valleys of the two Popo-Agies, Cottonwood Creek, Red Cañon, and Beaver Creek to the line. In regard to Beaver Creek I have no information, but have estimated the other valleys to contain from twenty-five to thirty sections of tillable land. The mountain-sides facing them, and some of the table-lands have good grazing, but the remainder is worthless for agricultural purposes. The Popo-Agie Valleys, like Wind River, are of a low altitude, sheltered from the west by the Wind River Mountains, and almost free from winter snows. This makes them of great value to the mining district, which is from 8,000 to 10,000 feet above sea-level, and is rendered almost uninhabitable by the deep snows in winter. The mining-camps had no other source of agricultural supplies nearer than one hundred miles. The area of land ceded is about 700,000 acres. In regard to the price to be paid for this large body of land, I respectfully ask your attention to the following considerations:

Acting upon my experience of the general habit of Indians, the Shoshones were offered a sum on the basis of further negotiation, and which I supposed would have to be increased to meet the demand of the Indians. When the terms first offered were promptly accepted, I did not feel at liberty to make an addition it seems eminently proper to solicit from Congress. The appropriation of an additional sum of \$10,000 to be expended in the erection of houses, for such of the Indians as are willing to make permanent settlement in them and to cultivate the soil, would be just.

The Shoshones are now exceedingly anxious to have houses to live

in, and they have been under the impression that houses were promised them in the treaty of Fort Bridger. They are among the best disposed of all the uncivilized Indians, and until lately among the most neglected; and have so conducted themselves as to win the kindly feelings of all the whites who come in contact with them. They are just now, for the first time, in a position to accept the influence of a better civilization than that which has chiefly exhibited to them its vices, and there is good reason to believe that a continuance of the humane efforts now being made on the reservation for their improvement, will be rewarded by success.

I respectfully submit herewith the articles of convention with the Shoshones, ceding a portion of their reservation to the United States, the proceedings of the council, and correspondence referred to in this report.

Very respectfully, your obedient servant,

FELIX R. BRUNOT,
Commissioner.

Hon. C. DELANO,
Secretary of the Interior.

A.

SHOSHONE AND BANNOCK AGENCY,
September 16, 1872.

DEAR SIR: I learn from Mr. McAdams, the messenger who was sent to Wash-a-kie, that the Indians will probably reach South Pass to-morrow on their way to the agency. I understand that they usually delay a day or two in passing through the towns, and as it is important for me to get through with my interview with them as soon as possible, I would be very glad if they can be induced to come through without stopping.

I will be greatly obliged if you will take such measures as, in your judgment, seem best, to prevent any unnecessary delay in passing through the towns near your post, and to prevent the Indians from getting whisky, should there be any evil-disposed persons there inclined to supply them.

Very respectfully, your obedient servant,

FELIX R. BRUNOT,
Commissioner.

Colonel J. S. BRISBIN,
Commanding Fort Stambaugh, Wyoming Territory.

B.

HEADQUARTERS UNITED STATES FORCES,
Camp Stambaugh, Wyoming Territory, September 19, 1872.

SIR: On receipt of your communication I sent the courier at once to Wash-a-kie, who was then at South Pass, to tell him to come on to this point with as little delay as possible, and to come in and see me as soon as he arrived. The Indians, about one thousand strong, came in last evening and encamped near the parade-ground. Wash-a-kie is with them, but I have not seen him yet. Early this morning he sent

over Norcock to tell me he wished I would write you, and say he prefers and desires to make the treaty with you at this point, and to ask you and Dr. Irwin to come up as soon as possible. Wash-a-kie also desires Captain Torrey, Thirteenth Infantry, commanding at Camp Brown, to be present and sit in the treaty council.

The Indians are traveling very slowly with their sick, and will not reach their agency for some ten days or more, perhaps not before the 28th or 29th of September. To avoid delay, I advise you to grant the request of Wash-a-kie, and hold your council with him and his chiefs at this point. Even if held here, it will be on the reservation, as the line divides this post. As you perhaps know, the town of Miners' Delight is built on the reservation, and these people are exceedingly anxious to have the treaty made here, as are all the citizens who wish to witness the proceedings.

If you conclude to "pow-wow" here, let me know as soon as possible, and I will have a place prepared in the open air just across the line.

The Indians are very quiet and behaving well. Yesterday it was reported some Indians were drunk on the post reservation, and some at South Pass. I at once sent a detachment of cavalry to South Pass, and later in the day went over myself with a staff officer. We found no Indians, all having cleared out to their camp. There are some white men with the Indians who buy liquor by the bottle and give it to them. I notified these men yesterday to clear out, and as the Indians are now camped on the military reservation, if I find them about the camps, I will arrest them and confine them in the guard-house.

I am informed that Wash-a-kie and his tribe are willing to treat for the Popo-Agie Valleys, and have them open to white settlers; and, from what I hear, feel confident your mission will be entirely successful.

Very respectfully, your obedient servant,

JAS. S. BRISBIN,
Commanding.

FELIX R. BRUNOT,
Indian Commissioner.

C

SHOSHONE AND BANNOCK AGENCY,
September 21, 1872.

DEAR SIR: As I did not expect the Indians to arrive until the last of this week, I concluded to occupy the interval in visiting the upper part of the reservation, and consequently did not receive your letter of the 19th instant until my return this morning. I am greatly disappointed not to find them here on my return, and am sorry that I cannot comply with Wash-a-kie's request to meet them in council where they now are.

Although the delay is a very serious inconvenience to me personally, yet I deem the proposed council to be of so great importance, both to the Indians and to the citizens of this country, that I am willing to remain a reasonable time longer to accomplish the object of my mission. Please say to Wash-a-kie that I will wait here for him and his people, provided they start at once and use reasonable diligence in coming.

I will be very glad if your arrangements will permit you to come and attend the council. I hope you will come, and bring Mrs. Brisbin with you.

In regard to the wish of the citizens to be present at the council, it

would no doubt be pleasant to have many of them; but there are others whose presence would be very undesirable, and, on the whole, it would be best that white men, other than those in authority, should not be here.

It will give me pleasure when we meet to explain to you the reason why I am obliged to decline meeting the Indians anywhere but at the agency.

Very respectfully, your obedient servant,

FELIX R. BRUNOT.

Colonel JAMES S. BRISBIN,
Commander, &c., &c.

COUNCIL WITH THE SHOSHONE INDIANS.

Under the provisions of an act entitled "An act to authorize the President of the United States to negotiate with the chiefs and head-men of the Shoshone and Bannock Indians, for the relinquishment of a portion of their reservation in Wyoming," a council with them was convened at the Wind River agency September 26, 1872, Hon. Felix R. Brunot, chairman of the Board of Indian Commissioners, (accompanied by Thomas K. Cree, secretary of the Board,) representing the United States, and Wash-a-kie, chief of the Shoshones, the sub-chiefs, head-men, and people of the Shoshones. The Bannocks were not represented, as by the provisions of the treaty Wind River reservation is set apart exclusively for the Shoshones, and Fort Hall reservation, Idaho, has been allotted to the Bannocks.

There were present, at all the sessions of the council, Hon. Felix R. Brunot, chairman, and Thomas K. Cree, secretary of the Board of Indian Commissioners; Dr. James Irvin, Indian agent; James I. Patton, teacher; Lieutenant J. B. Guthrie, United States Army; Messrs. Evans, Boyd, Williams, and other settlers, and Wash-a-kie, chief of the Shoshones, with the sub-chiefs and head-men of the tribe. The interpreters were Norcock, the regular United States interpreter, William Rease, and M. McAdams, special interpreters.

In opening the council Mr. Brunot said: When we have a council in Washington, we know that the Great Spirit hears everything that is said; that God sees into our hearts and knows all that we think and all that we do. We ask Him to make us do everything right, to make our hearts right, and our tongues straight. I am going to ask the Great Spirit to guide us in this council. Mr. Brunot then led in prayer; the Indians all reverently standing.

Mr. Brunot then said: The President has sent me here to see you, and to learn all about you; to look at your reservations, and see what kind of land there is; to see if it is good for you, and to ask how you like it; to see your agent and all the people who are about you; to see with my own eyes how they are doing, that I may tell him when I go back. I want to hear everything you have to say yourselves about your own affairs. If there is anything that is not right I want you to tell me, and whatever you wish to tell, I want to hear. Anything you would like the President to know about your affairs tell it to me, and Mr. Cree will write it down, and the President can see it with his own eyes, and it will be just the same as if he heard it with his own ears. He wants to know about your farms here; how many Indians live on farms; he would be very glad if I could tell him that the chief and other Indians are farming. The President and many other good friends of

the Indians see how things are going all over the country. The white men are growing more numerous and many of the Indian tribes are growing smaller. The cattle of the white men are increasing, while the cattle of the Indians (buffalo and game) are growing scarcer. They know that when the buffalo are gone the Indians should have some other way to subsist themselves, and they are anxious to see the Indians getting some other way to live. If the white men had grown up without learning to farm they would be like the Indians; they would not know how to read and write. Wash-a-kie understands all these things as well as I do. Perhaps some of the others do not understand them as well; for that reason I am saying these things, although he knows them. We take the small children and send them to school; we have many school-houses so that all the children can go. They learn but little at first, but learn more and more, and when they are grown up they know a great deal. It is too late for men who are grown up to learn. That is why the President and the Indians' friends are anxious to have a school, so that the children will begin to learn. Then when the game is gone the children will know enough to live like white men. But I did not mean to talk much about this now; I do not want to talk much this afternoon. I want to hear what Wash-a-kie and the others wish to say. I want you to speak whatever is in your hearts.

WASH-A-KIE. I have nothing to say. We want you to tell us what you came here to say.

Mr. BRUNOT. I came to hear your words and to carry them to the Great Father. But there is another matter of business about the reservation that I will talk about to-morrow. Have you nothing you wish to say about the agency, the buildings, or the farms?

WASH-A-KIE. I would like to have houses here; I do not like to live in lodges; I am afraid of the Sioux. They come here and hunt for scalps in this valley. I would like to have houses. We would like to talk about the land.

Mr. BRUNOT. We will talk about the land now if you wish. The President has heard for a good while that there are miners on the reservation, and Congress has heard about it also. They heard some of these miners were here before the reservation was set apart, and that there were also some people living on the farming land before the reservation was marked out. So they passed a law to send a man to see Wash-a-kie and the Indians, to see what arrangements could be made to settle all these troubles. They passed this law to try and settle the whole question, so that there would never be any more trouble about it. I will read the law.

Mr. Brunot then read the act of Congress, as follows:

AN ACT to authorize the President of the United States to negotiate with the chiefs and head-men of the Shoshone and Bannock tribes of Indians for the relinquishment of a portion of their reservation in Wyoming Territory.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That the President of the United States be, and he is hereby, authorized to negotiate with the Shoshone and Bannock tribes of Indians for the relinquishment of that portion of the reservation of said tribes in Wyoming Territory which is situated south of the central dividing ridge between the Big Popo-Agie and Little Wind rivers, and south of the forty-third parallel, and to cede to said tribes lands lying north of and adjacent to their present reservation, equal in area to any lands by them ceded; and it shall be the duty of the President to report all proceedings under this act to Congress for approval or rejection: *Provided*, This authority shall not continue beyond January first, eighteen hundred and seventy-three.

Approved June 1, 1872.

The act was reduced to simple language, translated, and carefully explained to the Indians.

TOOP-SE-PO-WOT. I did not know there were any whites here when the buffalo were here.

MR. BRUNOT. I have been sent here to tell you about this land, and to make a bargain with you for it. It all depends on the Indians. You must do just what you think best. It is your land, and you have a right to do what you please about it. I desire that whatever is done shall be for your good, and I hope you will think about the matter very strongly in your hearts, and will not do what you will be sorry for. If you think it is best to settle all this trouble by making a bargain about this land, I want you to do it. I want you to do it from your own hearts, and not to regard what other people say. Sometimes one man advises a thing because he wants it his own way; another man for the same reason advises some other way. If you listen to different people you will not know what to do. I think Wash-a-kie is wise, and that he sees what is best. I think he has considered the matter a great deal, and I think the other men have been thinking of it. You can see that white men have mines on the reservation. You know that you cannot eat the rocks or the gold, and that the Indians cannot dig it out; and if you can get rid of trouble by cutting it off you know that it is best to do so. Here is a letter from the President, (the Indian Department.) The following portions of the letter of the Hon. Commissioner of Indian Affairs were then read and explained to them:

In pursuance of the authority conferred by the foregoing act, it is the desire of the Department that you visit the agency of said tribes, and convene them in council at the earliest day convenient, for the purpose of carrying into effect, if possible, the changes contemplated by said act of Congress. The provisions and object of said act should be carefully explained to them, in order that they may have a clear and comprehensive understanding of the same.

MR. BRUNOT. I have read the law to you and have explained it, and I think you understand what is meant now. I am ready to hear anything you have to say about it.

TO M. McADAMS, interpreter: Do you think they understand the law?

M. McADAMS. I think they do, but they do not know whether they are to be paid anything for the exchange.

MR. BRUNOT. The design of the act was to make an even exchange. The Department thinks it is a fair exchange. If the Indians do not think it fair it is for them to say so.

WASH-A-KIE. In that valley (proposed to be ceded) there is plenty of grass, berries, prairie squirrel, and fish—plenty of everything. It is good land. I do not know what to do about it. I have two hearts about it. This land is good; that in the north is poor, and I think it belongs to the Crows. When you were at the Crows, did the Crow chief tell you to trade this land off?

MR. BRUNOT. I did not say anything to the Crows about it. It was none of their business. The land does not belong to them.

WASH-A-KIE. The Shoshones think it belongs to the Crows.

MR. BRUNOT. I will show Wash-a-kie by the map that it does not belong to the Crows.

WASH-A-KIE. That land belongs to the Crows, the Sioux, and everybody. If we went there, then the Sioux might come in and scalp us. I do not want that land. If the whites want to buy this land it is all right; but I do not want to trade it for land anywhere.

MR. BRUNOT. Do any of the other chiefs wish to say anything? I want to hear any one who has anything to say.

WASH-A-KIE. Whatever I say they all say; it is satisfactory to all of them.

Mr. BRUNOT. I would like Wash-a-kie to tell them if they have anything to say to speak.

M. MCADAMS. Wash-a-kie has told them to speak if they have anything to say.

TOOP-SE-PO-WOT. We do not want that land, but we are willing to sell our land.

Mr. Brunot explained by the map the location of the Crow, and Shoshone and Bannock reservations, and the location of the agency.

Mr. BRUNOT. I went to see the country above Bull Lake; you have much good land there; plenty of beavers and plenty of fish. That land belongs to you. I have told you what the President wants, and you have told me what you think about it. I will tell what you have said to the President. You said you would sell the land on which Miner's Delight is situated.

WASH-A-KIE. We do not want that land up north, but we will sell this land for cattle.

Mr. BRUNOT. Do you know how much cattle you want for the land?

WISHA. We will trade our land for cattle. It would be good to milk the cows and drink the milk. I don't know how many cattle, but I think about a thousand.

Mr. BRUNOT. Suppose we were to make a bargain about cattle, what would you do with them?

WISHA. We would corral them, and milk them.

WASH-A-KIE. If we get the cattle, we would keep them here and herd them like we do our horses.

Mr. BRUNOT. If you had cattle would some of you stay here all the time and herd them?

WASH-A-KIE. Whenever we move up Wind River we would have to take them with us. We would like to have cattle. The Utes and all the other Indians have cattle; we are poor and have none.

TO-AS-HOUT. We have nothing; we are poor.

Mr. BRUNOT. If a man gambles with another and loses his things, he can't have any left. Will not the Indians gamble for their cattle, and lose them; and after a while some will have a great many and others none?

WASH-A-KIE. The Indians gamble a great deal.

Mr. BRUNOT. Would the white people get the cattle away from you, or would you take care of them and keep them?

DEGONDA. We would take the same care of them we do our horses. The whites do not beat us out of them.

WASH-A-KIE. The Sioux, Cheyennes, and Arapahoes might come in and kill them and eat them.

NORCOCK. Have you seen the Sioux, the Cheyennes, and Arapahoes?

Mr. BRUNOT. Yes; some of the Sioux have made peace and kept it for two years; Red Cloud is at peace. I want all the Indians to make peace with the Shoshones, and if they do not make peace with other Indians the President will not make peace with them.

WASH-A-KIE. Some mean Sioux are over at the Powder River Mountains. They are the ones who are coming in, making trouble around here. You can find them there at almost any time.

Mr. BRUNOT. I think the soldiers will be after those bad Indians before long. Who is chief of those bad Sioux?

WASH-A-KIE. I do not know; but they come out here and kill both whites and Indians.

Mr. BRUNOT. Now, suppose the President would agree to give you some cattle, how much land do you wish to sell for cattle?

WASH-A-KIE. We wish to sell all that you have read in the letter, to the dividing line you speak of; all on the other side of the stream.

Mr. BRUNOT. Do you wish to cut it off at Beaver Creek, or at Cottonwood Creek, or between big Popo-Agie and Wind River?

NARCOCK. They want to sell all south of the North Fork of the Big Popo-Agie.

Mr. BRUNOT. You want to sell the flat on which old Camp Brown was located?

WASH-AKIE. That is part of what we want to sell.

Mr. BRUNOT, (to M. McAdams, interpreter.) What kind of a country is that east of the mouth of the Little Popo-Agie and Wind River?

M. McADAMS. The main Wind River bottom is good, and there may be a mile or two on each side of the river, but all outside of it is bad land, till you get to Owl Creek. That is good for farming, but I think water is scarce.

Mr. BRUNOT. The President has only given me authority to exchange lands, but as you have said you will not agree to exchange, I will tell that to the President, and as you say you are willing to sell this land for cattle, we will try what bargains we can make. If we can agree on some exchange of your lands for cattle, I will tell it to the President, and ask him to give you cattle for the land. But I do not know what the President will do; whatever he does will be all right. But if a bargain is made between Wash-a-kie and me, I will ask the President to make that bargain good. But I do not know what he will do. I want Wash-a-kie and the chiefs to talk about it to-night, and tell me in the morning what you think about it. You will tell me how many cattle you think you ought to have for your land, and I will tell you whether I think it right or not. If we do not agree we will have to talk more about it.

M. McADAMS. I think that it would be better for you to give them an estimate that they might consider it.

Mr. BRUNOT. It is difficult for me to make an estimate; I do not want them to make a bad bargain; I want to do what is right; I want Wash-a-kie to tell me just where the line is to which you are willing to sell.

WASH-A-KIE. If you want to buy it there will be no trouble about the line.

Mr. BRUNOT. Suppose you give the President that land, and the President gives you five thousand dollars' worth of cattle every year for five years?

WASH-A-KIE, (after a consultation with his people.) That is satisfactory; we will take that.

Mr. BRUNOT. I want all these men to say the same thing, if they think it is right.

WASH-A-KIE, (after consulting them.) That is right; they all say the same.

Mr. BRUNOT. The reason I ask all to say it is, that your treaty says you cannot sell any land unless more than half the men of your tribe sign the paper. I want everything to be done according to the treaty. I will get a paper ready to-morrow, and I want more than half the men to come and put their names to it.

I want to say to the settlers in the valley, that it must not be taken for granted that this land is now ceded to the Government. This matter must be submitted to Congress, and does not amount to anything unless Congress agrees to it. I say this lest the report might go out that this agreement was made, and whites from the towns and other places might come and settle on it. I want it understood that it will

be the duty of the agent now, as much as ever before, to enforce the laws and keep settlers off that part of the reservation.

I do not want the Indians to think that this is a bargain until it is ratified by Congress. We will put this on a paper and I will sign it, and as many of the chiefs and men as Wash-a-kie will bring will sign it. Then I will take the paper to the President and will tell him I think it is all right and I hope he will approve of it. If the President and Congress approve of it, it is all right. If they do not, you must not blame me, for I am trying to do what I think is best for you.

WASH-A-KIE. If they agree to it, it is all right.

Mr. BRUNOT. We will meet to-morrow at the same time we did to-day. Would Wash-a-kie like to say anything more? I want to make you a present of some coffee and sugar this evening, if I can get it at the trader's. Would you like it better this evening or to-morrow morning?

WASH-A-KIE. I would like it this evening. How do you like our agent? He suits us; he give the little ones blankets as well as the big ones.

Mr. BRUNOT. I like the agent very much, and I want to talk to Wash-a-kie privately about the agent and other matters.

WASH-A-KIE. When? In the morning?

This conversation was held after the council, and is reported in another connection, and entirely confirmed Wash-a-kie's expressions of the friendly relation existing between the agent and the Indians.

Doctor IRWIN. I want to say to all the Indians, I came here to try and do you good, and if I cannot do you any good, I do not wish to stay here. If we all try to do right, the Great Spirit will help us and all will do well.

The council here adjourned.

SECOND DAY.

FRIDAY, *September 27, 1872.*

Council convened at 2 p. m.

Mr. BRUNOT. We will now begin the council. We began the council yesterday by asking the help of the Great Spirit; we will do the same to-day.

Mr. Cree then led in prayer.

Mr. BRUNOT. Yesterday we made an agreement, and I said I would put it on a paper for us to sign to-day. I have done so, and I will read the paper so that you will know what it says; and if it is all right, we will put our names to it. I will read this so that the white people can understand it, and afterward we will have it explained to the Indians.

The articles of agreement were then read. They were explained fully, section by section, the boundary being illustrated by maps, streams, and local landmarks.

Mr. BRUNOT, (reading the first section.) Is this article correct, and does it cut off what you wish to sell?

WASH-A-KIE. Yes.

Mr. BRUNOT. I want Wash-a-kie to explain it fully to all his people.

WASH-A-KIE, (to his people after explaining the boundary.) Do you all understand it?

(To Mr. Brunot.) They all understand it and agree to it.

Mr. BRUNOT. If any one has any questions he wishes to ask, I will answer them.

WASH-A-KIE. Can we move through this land after we sell it, when we want to go to Utah? I would like to have a road through it.

Mr. BRUNOT. The white people in the States have no right to put down a man's fence and go through his fields, unless he tells them they can do so; but every white man has a right to go along the road. If the Indians sell this land, they have no right to take down a man's fence, but they can go along the road. Is that right?

TOOP-SE-PO-WOT. If there is any road, it is good to go along the road.

WASH-A-KIE. If the whites settle there in numbers we will be friends.

Mr. BRUNOT, (to Lieutenant Guthrie, Doctor Irwin, Mr. Patton, and the white people.) Are you all satisfied that the Indians fully understand the proposed boundary? (Each answered that he thought they did.)

Mr. BRUNOT. Perhaps it would be better if some of the money, instead of all being spent for cattle, should be expended in building houses. If you would rather have \$5,000 go to build houses next summer, I have no objections. If you get the houses you will only get cattle four years. (A full discussion of the proposition followed.)

WASH-A-KIE. We will give \$5,000 for building houses, if the white people build them for the Indians to live in.

Mr. BRUNOT. Will you have the cattle for four years, and one year in houses?

WASH-A-KIE. We would rather have the cattle for five years.

Mr. BRUNOT. I want you to settle about the houses. I do not think you quite understand it. If you decide to have the houses next year you will get \$5,000 in cattle and \$5,000 in houses, and \$5,000 for three years thereafter.

WASH-A-KIE. When the first treaty was made, houses were promised for the Indians, but none have been built.

Mr. BRUNOT. There is nothing in the treaty about that, and I think the Indians ought to have houses. I want to tell the Indians that Wash-a-kie did not say anything about the \$500 per year that are to be paid to him; but I thought it was right he should have it, and I put it in the agreement. I want to know (to the Indians) if you think it is right? (There was a general expression of approbation on the part of the Indians, and they replied, "We think it is all right.")

Mr. BRUNOT. I will take this paper to Washington and show it to the President, and if he thinks it is right, it is a bargain. If he thinks it is not right, it does not amount to anything. You understand that this is not what the President told me to do. He told me to exchange the land; but I think it will be all right. The President will not have his chiefs together for a good while, and perhaps you will not hear about it till the leaves come again; but Doctor Irwin will tell you as soon as he knows about it. We will send word to him what the President will do. This paper is ready for us to put our names to. I will sign it first, and then Wash-a-kie and the others. We will not have time to talk more to-night; but I want to talk to all of you again. I will send you word when I want you to come and meet me.

Doctor IRWIN, (to Mr. Brunot.) Are you willing I should make a statement about the houses?

Mr. BRUNOT. I am willing that you, as their agent, should make a statement in regard to it. (To Wash-a-kie.) Doctor Irwin wishes to make a statement about the houses, and if you wish to change the agreement I am willing you should do so.

Doctor IRWIN. The Shoshones have always said they wanted houses before they could settle down and go to farming.

WASH-A-KIE. I told you long ago that we wanted houses, and the treaty promised them.

Doctor IRWIN. I want to make houses, but I cannot unless I have money to do so; and the Great Father has not given me any money for that purpose. The treaty does not promise any.

WASH-A-KIE. Let us sign the treaty now as it is getting late.

The treaty was then signed by Mr. Brunot and each Indian present.

THIRD DAY.

SATURDAY, *September 28, 1872.*

Preliminary to the opening of the council a number of Indians signed the treaty.

Council assembled at 3 o'clock.

Mr. BRUNOT. I am going to talk to the Great Spirit.

Mr. Brunot then led in prayer.

Mr. BRUNOT. I told you yesterday that the Great Father had sent me here to do two things; one was about the business concerning your lands; that we have finished. The other was to tell you what the Great Father wants you to do. Now, we have met to-day so that I can tell you these things, and that you may tell me what you think, so that I can take your words back to the Great Father, and he will know your hearts just as if he were here. The President, by the treaty, made a reservation for the Shoshones. In that treaty he promised to do some things, and in the same treaty the Shoshones promised to do some things. One thing the Great Father promised, the people he sent here did not do. He promised to keep white people off the reservation. It was not the Great Father's fault that they were not kept off. He sent men to do it. It is just as if Wash-a-kie were to send one of his men away off to tell his words to others, and he did not do it. If he came back and told Wash-a-kie that he had told his words, Wash-a-kie would not know any better. So it was with the men the Great Father sent. So the Indians promised to do some things in the treaty, and they did not do them. Some things you did do. You promised to keep peace with the whites, and I think you have done so. But some things you promised you did not do. This is the treaty. (Reading it.) One thing you promised is this: you agree when the agency house and other buildings are erected, that you will make the reservation your home; that you will not live permanently anywhere else. You said you wanted the children to learn to read and write, and you wanted them to learn how white people make wheat and potatoes grow. The Indians have not yet done these things. Some things the Great Father said in the treaty he would do have not been done, and some things the Indians said they would do have not been done. When the snow melts on the mountains it is all gone; you never see the same snow again; when the leaves are gone in the fall, you never see the same leaves any more. So it is with these things that we have not done; they are all gone; they are away behind us; let us leave them there and forget about them. But we want to begin again right here, and all that is before us we can see and do. The Great Father has sent an agent here to do everything he promised in the treaty. He expects Doctor Irwin always to do what the treaty says. Now what ought the Indians to do for their part? Do you not think you ought to try and do what the Great Father wants you to? What do you say? Is not that good? (The Indians expressed their approbation.) You see the large Indian field. Dr. Irwin planted wheat and potatoes in it. He did that to show you that things would grow there, and to show you how he

makes them grow. Suppose an Indian looks at that and thinks Doctor Irwin will make a larger field next year. That is a mistake. It is to show the Indians how they can do it, and to get them to plant in that field next year. You think you cannot do that; that you do not know how. Suppose a man sees a buffalo running, he folds his arms and says it goes so fast I cannot catch it, and sits down; he will starve; but suppose he says I am going to catch it, and goes after it and catches it; he has plenty to eat. So it is with that field; if you sit down and say I don't know how to work it, things in it will not grow, summer is gone and nothing is raised on it. But if you say to Doctor Irwin I will try, this year you will have some potatoes, and next year you will have more.

The Great Father wants you to try. Your hands will get a little sore at first, but soon they will get hard, and when the things grow you have them for yourself, and find them good.

I want to tell about some other Indians, the Nez Perces, Umatillas, Cayuses, Yakimas, Kliquitats, Flatheads, and some others, whom I have seen with my own eyes. At first they said it is no use to work, but they tried, and now they have many houses and fields around them, and things growing. They have cows; they do not eat the cows and calves, but they let them increase, and now they have twice as many cows as the Shoshones have ponies. The Great Father wants you to start in that road.

WASH-A-KIE. I think we can learn if the whites do it, and then show us how; the Indians can soon learn.

Mr. BRUNOT. The treaty said the Great Father will send an agent, a farmer, and others to teach you. The farmer is to teach the Indians how to farm. The blacksmith will do work that Indians cannot do, but I would like the Indians to send somebody there to learn how to do that kind of work, and so you should learn to do everything that is done here. There is a teacher here to teach the children. If you do not take your gun to the blacksmith, he cannot mend it, and there would be no use in having a blacksmith. If you do not send the children to the teacher he cannot teach them. Wash-a-kie says he is going to have his boys learn, and I hope many of you will send your boys and girls. They have to begin to learn, or they will not know anything. If they learn, after awhile you will not need an agent, or any one to tell the Great Father what you wish; you can tell him yourselves. Two years ago the man who sat by the Great Father, and who sent everything to all the Indians, was an Indian himself. Some of these boys, if they go to school and learn, may some day stand by the Great Father. I think you are tired, and Doctor Irwin wants to give you some beef, and I will talk but a few words more. I want you to think about these things.

There are some white people who have farms on the reservation. Most of these men came here when they thought the lands belonged to the Great Father. These people will have to go away; they cannot go away now, but next year they will go away. While they stay here, they have the things they planted, and their fences. They worked for them, and they are theirs. It will not be long until the Great Father will pay them for these things, and they will go somewhere else; but while they are here the Indians must not disturb their fields or fences.

WASH-A-KIE, (and many Indians.) That is good talk. Sometimes an old woman pulls down a pole from a fence and we cannot help it.

Mr. BRUNOT. You will show that you think it is good talk, by doing what you can to protect them. Doctor Irwin wants me to talk about another thing. In this treaty it talks about building houses; I want to read it.

WASH-A-KIE. The old treaty is not good now.

Mr. BRUNOT. It is all good still. It says the Great Father must build a house for the agent, miller, blacksmith, and other employes.

WASH-A-KIE. I heard that long ago, but never saw them until this summer. There is no gunsmith here.

Mr. BRUNOT. It shows the President is doing all he promised. But it does not say anything about building houses for Indians; I am sorry for that.

WASH-A-KIE. For years I have asked to have houses built for the Indians.

Mr. BRUNOT. Doctor Irwin is very anxious to build houses for you, but he has no money to build them with. This old treaty is good, and stands just as it was before, except in regard to the piece we cut off from the reservation. In all time to come we want both the whites and the Indians to do what is in the treaty. That is all I will say now. To-morrow afternoon, if you are at home in your village, I would like to see you all, men, women, and children, and maybe I will talk a little to you then.

WASH-A-KIE. That is good.

Mr. BRUNOT. If any of you wish to talk to me I will listen.

WASH-A-KIE. It is very little we Indians know to talk about.

The council then adjourned.

THOMAS K. CREE,
Secretary.

ARTICLES OF CONVENTION WITH THE SHOSHONE INDIANS.

Articles of a convention made and concluded at the Shoshone and Bannock Indian agency, in Wyoming Territory, this twenty-sixth day of September, in the year of our Lord eighteen hundred and seventy-two, by and between Felix R. Brunot, commissioner on the part of the United States, and the chiefs, head-men, and men of the eastern band of Shoshone Indians, constituting a majority of all adult male Indians of said band or tribe of Indians, and duly authorized to act in the premises, witnesseth:

That whereas by article 11 of a treaty with the Shoshone (eastern band) and Bannock tribes of Indians, made the 3d day of July, 1868, at Fort Bridger, Utah Territory, a reservation was set apart for the use and occupancy of said tribes of Indians, in the following words: "The United States further agrees that the following district of country, to wit: Commencing at the mouth of Owl Creek and running due south to the crest of the divide between the Sweetwater and the Popo-Agie Rivers; thence along the crest of said divide and the summit of Wind River Mountains to the longitude of north fork of Wind River; thence due north to the mouth of said north fork, and up its channel to a point twenty miles above its mouth; thence in a straight line to headwaters of Owl Creek, and along middle of channel of Owl Creek to place of beginning, shall be and the same is set apart for the absolute and undisturbed use and occupation of the Shoshone Indians herein named;

And whereas, previous to and since the date of said treaty, mines have been discovered, and citizens of the United States have made improvements within the limits of said reservation, and it is deemed advisable for the settlement of all difficulty between the parties, arising in consequence of said occupancy, to change the southern limit of said reservation—

1. The Shoshone band or tribe of Indians (eastern band) hereby cede to the United States of America that portion of their reservation in Wyoming Territory which is situated south of a line beginning at a point on the eastern boundary of the Shoshone and Bannock reservation, due east of the mouth of the Little Popo-Agie, at its junction with the Popo-Agie, and running from said point west to the mouth of the Little Popo-Agie to the north fork and up the north fork to the mouth of the cañon; thence west to the western boundary of the reservation.

2. The United States agree to pay to the Shoshone (eastern) band or tribe the sum of \$25,000, said sum to be expended under the direction of the President, for the benefit and use of said Indians, in the following manner, viz: On or before the 10th day of August of each year, for the term of five years after the ratification of this agreement, \$5,000 shall be expended in the purchase of stock-cattle, and said cattle delivered to the Shoshones on their reservation.

The salary of \$500 per annum shall be paid by the United States, for the term of five years, to Wash-a-kie, chief of the Shoshones.

3. Within the term of six months, and as soon as practicable after ratification of this agreement, the United States shall cause the southern line of the Shoshone reservation, as herein designated, to be surveyed and marked at suitable points on the ground, and until said line has been so surveyed and marked, the United States binds itself not to permit the intrusion of any white persons upon any of the agricultural or other lands within the limit of the district proposed to be ceded.

4. This convention or agreement is made subject to the approval of the President, and the ratification or rejection of Congress of the United States.

FELIX R. BRUNOT,
Commissioner.

Witnesses:

Lieutenant J. B. GUTHRIE,
Thirteenth United States Infantry.
THOMAS K. CREE, *Secretary.*

Wash-a-kie,	his x mark.
Nor-kok,	his x mark.
Wanny-pitz, (Fox,)	his x mark.
Bazeel,	his x mark.
Wear-an-go,	his x mark.
Toop-se-po-wots, (Dirty-back,)	his x mark.
Do-se-pan-a-do-po,	his x mark.
To-ash-na,	his x mark.
Te-ar-ax'a, (Sweating-horse,)	his x mark.
Te-ne-an-do-ka, (Horse's-grandfather,)	his x mark.
Beaver Charley,	his x mark.
E-o-ta,	his x mark.
Ti-and-a-bo-a, (Hole-in-the-ground-half-covered,)	his x mark.
Co-at-sat-sa,	his x mark.
Co-na-gat,	his x mark.
To-wo-ya-ge, (Rabbit-crying,)	his x mark.
To-w-h-a-i-t, (Grab-you-and-throw-you-down,)	his x mark.
Ha-ha,	his x mark.
Te-ne-gat-ze, (Bone-pounder,)	his x mark.
Wisha,	his x mark.
Ona-do-shic, (Top-knot-rooster,)	his x mark.

To-nam-be, (Black-foot,)	his x mark.
Wo-wim-bootz, (Wagon,)	his x mark.
O-a-ta,	his x mark.
Ni-o-con-to-co,	his x mark.
To-gun-ta,	his x mark.
Sic-can-a-wit-se, (Holding-down-with- medicine-stick,)	his x mark.
A-te-a-wan, (Holds-his-bow-in-his-hand.)	his x mark.
No-kie, (Pack-on-his-back,)	his x mark.
Tar-ash,	his x mark.
Sa-re-ca, (Lots-of-dogs,)	his x mark.
Ah-wan, (Hollow-horn,)	his x mark.
Ka-te-wino-ga, (Deaf,)	his x mark.
To-na-nook, (Boring-a-hole,)	his x mark.
To-wai,	his x mark.
Ho-joe, (A bird,)	his x mark.
To-e-na-wa-ka,	his x mark.
Tar-ge,	his x mark.
Ko-na-ya, (Wash-a-kie's son,)	his x mark.
Pe-a-in-ca, (Big-red,)	his x mark.
Pan-te-mu-co,	his x mark.
To-an-e-bush,	his x mark.
Poo-ap, (Bob,)	his x mark.
Sho-sho-nee, (Snake,)	his x mark.
Ho-vez, (Lay down,)	his x mark.
Po-ne-wa-na, (Stand-and-look,)	his x mark.
Hi-bun-do-sa, (Crow-eye,)	his x mark.
Henry,	his x mark.
John,	his x mark.
Moon-in-ha-ve, (Lying-over-his-horse,)	his x mark.
Ta-pa, (Throw-a-rock,)	his x mark.
K-at-tue, (In-the-middle-of-lodge,)	his x mark.
We-don-gah, Greasy-crow,)	his x mark.
An-gua-at-sa,	his x mark.
Pan-guin-so-ma, (Fish-bone,)	his x mark.
Ne-ne-man-be,	his x mark.
John Sinclair,	his x mark.
Pan-gin-no-na, (Humpty-fish,)	his x mark.
Ha-na-ur.	his x mark.
Na-se-wick,	his x mark.
Pe-a-tu-ga,	his x mark.
We-te-se-gat-se,	his x mark.
Paw-ho-te-nat-se,	his x mark.
Paw-in-gap,	his x mark.
E-shi-u-no,	his x mark.
Min-dat se,	his x mark.
To-shi-a,	his x mark.
To-yo-gat-sa,	his x mark.
Pe-a-ro-na,	his x mark.
We-don-ba,	his x mark.
Gua-se-te,	his x mark.
Wo-wan-a-ge,	his x mark.
Bow-an,	his x mark.
O-am-bis-se,	his x mark.
Pa-ga-nit-se,	his x mark.
Ko-ro-ko, (Neck-tie,)	his x mark.
A-go-nar-a-kok, (Cut-tongue,)	his x mark.

A-ree,	his x mark.
Kan-a-ra,	his x mark.
We-a-wicke, (Put-his-finger-in-a-crack,)	his x mark.
Ko-gush, (Little-pig,)	his x mark.
Ta-kit,	his x mark.
Wo-to-pa,	his x mark.
Ha-we-joe,	his x mark.
Yo-wa-se-go,	his x mark.
A-do-na,	his x mark.
Wood-se-wo-sa,	his x mark.
Mo-rum-ya,	his x mark.
Hoa-de-wo-un,	his x mark.
A-de-run,	his x mark.
Ta-no-was-he,	his x mark.
Tash-he,	his x mark.
Pa-hon-te,	his x mark.
Ta-we,	his x mark.
Wat-se-ke,	his x mark.
Ka-de-nin-ge,	his x mark.
Po-quai-e-wit-ta,	his x mark.
Wir-se-a,	his x mark.
Ko-ra-wit-se, (Buck-antelope,)	his x mark.
Ta-wa-shap,	his x mark.
Nag-a-roma, (Robe-over-his-head,)	his x mark.
So-na-zigua, (Touch-the-grass,)	his x mark.
We-mo-rats,	his x mark.
Co-a-tzu,	his x mark.
Pe-c-gonatz,	his x mark.
Pe-ma,	his x mark.
To-cutsy, (Ram,)	his x mark.
We-am, (Drag-it,)	his x mark.
Mi-be-sip,	his x mark.
Pe-ri-gob-us,	his x mark.
Ho-a-gua, (Been-out-scouting-and-com- ing-back,)	his x mark.
Ta-gua-sua, (Black-shirt,)	his x mark.
Pe-z-rata,	his x mark.
B-sha-bitza, (Red-paint,)	his x mark.
So-ha-wanot, (Butt-of-a-cotton-wood- tree,)	his x mark.
John,	his x mark.
To-taw, (Black-teeth,)	his x mark.
War-as-huga,	his x mark.
Sho-a-paw-bo, (Emigrant-road,)	his x mark.

Attest:

NORKOK, *United States Interpreter,*
M. MC. ADAMS, *Interpreter.*
WILLIAM REES, *Interpreter.*

his x mark.

Witnesses:

THOMAS K. CREE, *Secretary.*
JAMES IRWIN, *Agent.*
J. B. GUTHRIE, *Lieutenant, Thirteenth United States Infantry.*
JAMES K. MOORE, *Indian Trader.*
DARIUS WILLIAMS.
FRANK TRUMBULL.
JAMES IRVING PATTON.

VISIT OF COMMISSIONER FELIX R. BRUNOT TO THE INDIAN COUNTRY.

Commissioner Felix R. Brunot, chairman of the Board of Indian Commissioners, accompanied by Thomas K. Cree, secretary of the Board, left Pittsburgh July 2, 1872, for the purpose of visiting various Indian agencies in the West. Arrived in Chicago on the 3d, called on Commissioner John V. Farwell, of the Board of Indian Commissioners, and arranged with him to visit the Chippewa Indians at White Earth reservation, the La Pointe agency, Wisconsin, and the Sisseton and Wahpeton Sioux reservation in Dakota. Called at the headquarters of Lieutenant-General Sheridan, commanding the Military Division of the Missouri, but found that he was not in the city. Had an interview with General Fry, acting commandant.

Left Chicago on the evening of July 3, and arrived at Omaha the evening of July 4. Next morning called at headquarters of Department of the Platte. Found that General Ord, commandant, was not in the city. Telegraphed Doctor Daniels, agent of Red Cloud Sioux, to meet us at Cheyenne, and Doctor Irwin, agent of Eastern Shoshone and Bannock Indians, to meet us at Green River.

Left Omaha July 5. Stopped at Laramie over Sunday; on Monday drove to Fort Sanders, (four miles,) and met General Bradley, commandant. The general had been in command at Fort Ellis (forty miles from the Crow agency) for four years. He gave a very favorable account of the Crows, and expressed the opinion that the mountain and river Crows should be concentrated on the present Crow reservation.

Left for Corinne, Utah, July 8, arriving there July 9. Left next morning by stage for Helena, Montana, four hundred and fifty miles distant. Were four and a half days and nights in making the journey, arriving in Helena July 14. Met General B. R. Cowen and N. J. Turney, the commissioners to the Teton Sioux; also Colonel Viall, superintendent of Indian affairs for Montana.

Monday, July 15, called at office of Colonel Viall and examined bids for supplies, of which we took copies, also examined samples furnished by the bidders. The contracts had been allotted previous to our arrival, and we regretted to find that they were not in all cases assigned to the lowest responsible bidders. Advised Superintendent Viall that, while in Montana, we should investigate various charges that had been made against him, and any others that might be brought before us. For the purpose of giving ample opportunity for the presentation of any charges, as well as for the purpose of investigating such as had been made, we remained in Helena from July 14 to 16, July 30 to August 5, and from August 10 to 13. Having received intimation from various sources that many persons were not only willing but anxious to communicate with us in regard to alleged frauds in the superintendency and at the several agencies, we gave ample opportunity for all such to see us, and sent word, or called upon all whom we knew or could learn of, as being supposed to have information on the subject. A number of statements were made, but no proofs furnished that would implicate the superintendent in the alleged irregularities. Subsequently a report on this subject was made to the Hon. Secretary of the Interior, accompanied by affidavits of sundry individuals formerly connected with the agencies. In regard to the Jocko reservation, the admissions contained in the defense of the agent, a copy of which was in the superintendent's office, were sufficient to show the propriety of a change. That change having been already made, prior to our arrival, it was not deemed necessary to enter further into the subject. Investigations were

also made into alleged abuses at the Blackfeet agency. The agent having been removed, and a successor appointed, it is not deemed necessary to pursue the subject further in this statement. Had a conference with Father Lavelle, in charge of the mission at the Flathead agency. He reported that the Indians would move willingly from the Bitter-Root Valley if any assurance was given them that their home on the Jocko reservation would be a permanent one. He reported that some few of the Indians had large farms, and some fifty had been cultivating the soil, and that it had been done under great difficulties, as they had no plows or other implements. That they had notified the agent for the past three years that they would rather have such implements as they needed than blankets or other annuity goods, but the agent always reported that he could not get the agricultural implements.

Had expected to visit the Bitter-Root Valley and the Jocko reservation, but the supervision of the removal of these Indians having been placed in the hands of Hon. James A. Garfield, we felt there was no necessity for giving it any attention, as it would be well done. We had also expected to visit the Teton Sioux, at Milk River, but a special commission, under the chairmanship of General B. R. Cowen, having been intrusted with this duty, it was deemed unnecessary to carry out this design. Had an interview with Red Dog, High Wolf, and Long Ears, *en route* with their agent, Dr. Daniels, to the proposed council at Fort Peck. Red Dog gave an account of the reception of the telegram from Washington, ordering them to come to the council. He said, "We chiefs who had been to see the Great Father at Washington had just returned to our families, when word came to us that our father (Dr. Daniels) wanted to see us. We went to his office, and he read a paper that came by the medicine-wires from the Great Father, saying that he wanted three chiefs to go to a council with the Northern Sioux, on the Missouri River. Our faces grew long, as we had been away from our home for many days, and had many things to tell our people of what we had seen. But I thought the Great Father had been very kind to us; he had given us many things, and he expected us to help him do what was good for our people. We decided that it was good for our people that we should go and talk with the Northern Sioux, and tell them what the Great Father wanted them to do."

Mr. Brunot said "that many of the northern Indians had not been to the East, as they (the chiefs) had, and were blind and could not see what was for their good, and it was the duty of them, and of us, who know better, to help open their eyes. They did not understand that the railroad would come, and could not be stopped; that the rivers and mountains could not stop it—it passed over the one and through the other. They did not know it was to bring food to the white man and the Indian. In the summer the river went dry, and in the winter it froze up, and the boats could not bring the flour and bacon and presents from the Great Father to the Indians, and they get cold and hungry and die. When they came into council with these chiefs, who did not know these things, they should tell them of them, and how the Great Father was going to feed them and take care of them." The chiefs all assented to this, and Red Dog expressed a desire, when he got back to his home, of having clothes like the white men, and a farm and house, and a school for their children.

Dr. Daniels informed us that Red Cloud (who is the most influential and really the head chief of the Sioux) was prevented from attending the council by the sickness of his daughter. Red Cloud had expressed himself as very desirous that his people should all remain at peace with

the white men, and sent the following letter to be read to the Indians in council: "I carried on war against the whites until I went to see my Great Father, two years ago. My Great Father spoke good to me. I told my people his words, and they have listened. I went to see my Great Father a second time. He gave me good advice. I asked for many things for my people. He gave me these things, and all the whites spoke well to me. I shall not go to war any more with the whites. I shall do as my Great Father says, and make my people listen to me, and not go to war any more. You must carry on war yourself; I am done. Make no more trouble for our Great Father. His heart is good. Be friends to him and he will provide for you. Your old people and children will not starve. Take his hand and hold it fast."

These Indians report that a large Indian council was held at the mouth of Powder River some two months ago, and the Indians, with but few exceptions, all counseled peace.

VISIT TO THE CROW RESERVATION.

Left Helena at 4 p. m. Tuesday, July 16, for the Crow agency. Arrived at Bozeman on the 18th. Called on General Gibbon and Colonel Baker, at Fort Ellis. General Gibbon informed us that he had received instructions from General Hancock, commanding the department, to give such assistance to the chairman of the Board as he might require.

July 17, arrived at the Crow agency. Major Pease, the agent, informed us that on his receiving information that we were *en route* for the agency, he had sent two messengers out to the camp of Black Feet, the head chief, who, with a hundred and forty lodges, (fourteen hundred people,) was supposed to be camped on the reservation, some two hundred miles from the agency, and that he thought most of the Indians, some two hundred and forty lodges, (twenty-four hundred people,) would be in within a few days. Decided to wait a few days until they should arrive.

Major Pease expressed a great desire that peace should be established between the Crows and the Sioux, and suggested the importance of having a meeting of the head-men of all the important central and northern tribes, for the purpose of making a general peace. He suggested the importance of taking some of the Crows to Washington to see the Great Father, and to impress on them the importance and power of the white man; none of the Crows ever having been East. They had heard what wonderful stories the Sioux chiefs, who were East, had told, and knew of the manner in which they had been received.

Mr. Brunot said that nothing could be done just now; that if the southern chiefs were successful in their peace-mission to the north they would be disposed to make peace with other tribes; and that after the southern Indians were established at their new agencies, he thought a peace could be brought about.

A day or two after our arrival, Long Horse, an important sub-chief, with ninety-six lodges, (nine hundred and sixty people,) came in, in company with Bear-in-the-water and two sub-chiefs. He called to see the commissioner, and the following conversation took place:

Long Horse said he wanted to be a friend to the whites; but would fight the Sioux, because they were at war with the whites, and killed them and killed the Crows. He wanted to know how it was that the whites on the Missouri River traded needle-guns and ammunition to the

Sioux with which they killed both the whites and the Crows. He said the Sioux had twice made peace with the Crows; but when they saw how few we were, and that we had horses, they broke the peace, and killed us and took our horses. Since the Crows became the friends of the whites they give us needle-guns, and now when we hunt game we can pick out what we want, and kill it a long way off. We feel big now, and do not care to have peace with the Sioux. Other Indians killed our friends, the whites, and it was blamed on the Crows; and we do not care to make peace with other Indians.

Mr. Brunot told him that Red Cloud, Spotted Tail, and other Sioux chiefs had made peace with the whites, and that the Great Father would soon require all the Indians that were at peace with the whites to be at peace with each other. That if the Sioux continued to keep the peace the Great Father would let them have needle-guns, as he had the Crows, and that it would not do to fight them, as they would soon kill each other off.

Long Horse said he was ready at any time to make peace with the Sioux; but that the Crows would not go to the Sioux for that purpose, as the Sioux had broken both former treaties; but if they came, the Crows were ready to make peace.

Mr. Brunot told him of Red Cloud's and Spotted-Tail's visit to Washington, where they had seen the white man's towns, and that they came back satisfied that they could not fight the white man, and they wanted all their people to be at peace; that Red Dog, High Wolf, and Long Ears had passed through Helena, on their way to Sitting Bull's camp, to urge him to keep the peace.

Long Horse said the whites told him that Sitting Bull's people wounded two white men last spring at the Muscle Shell. He wanted to make peace with the Cheyennes and the Arapahoes, because we used to be good friends, and a Crow chief was chief of the Arapahoes, and they wanted to be friends.

The Crows are a tall, fine-looking set of Indians; live in *tepes*, except during the winter, when a few of the head-men live in the houses built at the agency.

The reservation assigned them by treaty of 1868 is quite a large extent of country, bounded on the north and west by the Yellowstone River; on the south by the line of Wyoming; and on the east by the 107th degree of longitude.

The Mountain Crows number about two hundred and seventy lodges, (twenty-seven hundred persons,) and the River Crows, many of whom are on the Missouri River, and receive their annuities there, number about a hundred and forty lodges, (fourteen hundred persons.) As the reservation is a large one, and the two bands of Crows are on good terms, it would seem to be very desirable to consolidate them.

A few lodges of the Crows are with the Gros Ventres on the Missouri River, with whom all the Crows are on friendly terms.

There are several families of half-breeds incorporated with the Crows; they have generally taken farms, and are setting the Indians a good example in the way of farming.

The treaty with the Crow Indians, negotiated May 7, 1868, by the peace commission, and afterward ratified by Congress, is exceedingly liberal in all its provisions; but in hardly any of its provisions has it ever been carried out.

Article 2 of the treaty promises that the Government of the United States shall keep out of the reservation all white men, and shall prevent any and all white men (except such as it shall send) from passing

over it. Yet at the time of making the treaty a hundred white men were mining on the reservation; many more have come in since, and are living on it; prospectors for mines are coming and going on almost all parts of the reservation, at all times; and many have brought herds of cattle and horses on it. Although the Indians make grievous complaint at the non-fulfillment of this stipulation of the treaty, the Government has never made any effort to carry it into effect.

The Government agrees to locate an agency and erect suitable buildings at Otter Creek, a good location, with an abundance of wood and water, and surrounded by a country suitable for farming. That place was selected by the Indians and named in the treaty; but for reasons not known, and without the consent of the Indians, the agency was located some forty miles from Otter Creek, and that much nearer the white settlements of the Gallatin Valley. It is a point in no way suited for the purpose. It is fifteen miles from any wood; water for irrigation is not easily available, and there is not much land suitable for farming, and there are other serious objections.

ARTICLE 3. The buildings which are erected, we presume under the provision of the treaty, at \$3,000 each, are very poor and unsuited for the purpose of an agency. They are one story, built in the shape of a fort, shutting out all seeming connection between the employés and the little village of Indian houses on the outside. They are built of cotton-wood logs, and covered with cotton-wood shingles, and at the time the present agent took possession, none were either ceiled, plastered, or weather-boarded. * The carpenter-shop and blacksmith-shop are in houses built out of the beneficial funds intended for *Indians' homes*.

Under this article of the treaty, a grist-mill and shingle-mill were to be built, neither of which has been erected.

ARTICLE 4. The Indians give up all claim to all lands outside of the reservation, and promise to make their permanent home on it; but they have the privilege of going off the reservation to hunt. This they do, spending the winter, the season that they are not hunting, upon the reservation.

The saw-mill is out of order, and has not been running since early in June, and with no prospect of its being in running order for some time, the engineer and sawyer being retained on salaries of \$1,000 each. All the logs for the mill have to be hauled over a poor road, fifteen miles or more, making a trip of three days for a load of three logs. All the wood for the agency has to be hauled the same distance, and that for the Indians they have to pack that distance on their ponies. It is one of the provisions of this treaty that they were to be protected against the Sioux by the Government; but no effort has been made by the Government to carry out this provision of the treaty, and every year they meet and many of the Crows are killed. In one affray, two years ago, the Crows lost twenty-nine braves, and last year, sixteen; and in both affrays a large number of horses was captured by the Sioux.

The provisions of the treaty were so liberal that about all that was asked of the Indians was keeping peace with the whites, which they seem fully to have done, and no depredations have been committed by them. On the other hand they seem to have done good service in preventing the Sioux coming into the Territory. One of the largest stock-owners of the Gallatin Valley states that the Crow reservation is a better protection to the people of the valley than Fort Ellis.

The farm last year (about one hundred acres) yielded 1,000 bushels potatoes, 3,000 bushels turnips, and a large quantity of other vegetables,

* The agency buildings have since been all destroyed by fire.

and 1,000 bushels of wheat. There being no means for threshing, cleaning, or grinding it, the wheat was fed in the straw to agency and Indian horses and cattle, during the hard winter when wheat flour was costing \$11 per sack. This year, owing to seed having been received too late in the season, the farm will produce but a small crop.

The day-school is comparatively a failure. Until the services of the present teacher were secured, little or no attempt was made to have a school, although a school-teacher, at \$1,200 per annum, was one of the regular employés. The present teacher reports during the winter forty to sixty children in attendance, but in the summer, when the families are off on the hunt, all the children go with them, and none are left to attend school. While we were at the agency the school ran from none to nine scholars. The agent expects, with the assistance of the superintendent, to open a boarding-school, subsisting the children from the subsistence supplies, and clothing them from the annuity-goods. Experience has demonstrated that a boarding-school is the only means by which they can be successfully taught.

No religious service has ever been held with these Indians, or any effort made to reach them with religious influences; but it is to be hoped that these thousands of heathen, in the midst of our civilization, will not be permitted to remain in heathenish darkness, but that *some* missionary society may be induced to undertake the hopeful work of their enlightenment.

But one of the employés (the school-teacher) has his family at the agency. This is to be deplored, as the influence of women, properly directed, is more marked upon the Indians than that of men.

Under the old system of private contracts, flour at this agency cost at one time as high as \$14 per sack, and subsequently, for some time, \$11, although it then cost, delivered at the agency, but little over \$6 per sack. This year bids were invited, and the contract was awarded the same parties at \$4.90 for XX, and \$5.90 for XXX, and equally responsible parties offered to supply them at \$2.63 and \$4.90. The amount required is some 9,000 sacks per year.

The cattle were contracted for at \$5.95, net weight, against 8 cents per pound, under previous contracts.

The supplies delivered at the agency seem to have been left simply to the good faith of the contractor, as there was no inspection other than that of the agent, and he was not furnished with any sample of the quality contracted for, and has no means of knowing whether it is below or above the proper standard.

The annuity-goods bought for the year 1871, through the fault of the transportation company, did not reach there till the spring of 1872, and some of the goods did not arrive until as late as June, causing much dissatisfaction. The Indians expressed themselves much pleased with the quantity and quality of the goods delivered. Quite a number of articles were stolen from the goods in transit, and were so reported by the agent to the Indian Department.

There is now a large sum of money due the Crows under the provisions of the treaty, and on account of unused appropriations during the last four years. It seems useless to expend their funds upon so unsuitable a place as the present agency, and which, bad as it is, will be rendered still more unsuitable by the close proximity of the North Pacific Railroad, should the Yellowstone route be adopted.

The agency should be removed to Otter Creek, or some better location, if it can be found, and buildings erected properly adapted to their purpose.

An appropriation should also be made to erect the flour and shingle mills, according to the provisions of the treaty; to erect a building for a farm-labor and boarding school, and to break up fifty acres of land to be tilled by the scholars for its partial support.

The agent should be authorized, out of the \$3,000 appropriation and the unexpended balance, to employ an assistant teacher or matron who shall have charge of the female department, and teach the girls to sew, knit, cook, and do general house-work. Funds out of the surplus should be available at any time to fulfill the stipulations of article 9 of the treaty, to give each Indian farming the cow or oxen to which he is entitled, and every effort should be made to induce them to build houses and cultivate farms, and, as soon as it can be done, to give up the pursuit of game.

Having waited some eight days for the arrival of the main body of Indians under Black Feet, without having received any information in regard to their whereabouts, or probable movements, and fearing the messengers had failed to find them, we left the agency on Saturday, August 27, at 2 p. m.

Major Pease was requested, in case he should learn before Monday that the Indians were *en route* to the agency, to send a messenger to Bozeman, that we might return. No such information being received, we left Bozeman Monday, and arrived at Helena the next day.

VISIT TO THE BLACKFEET AGENCY.

Left Helena Monday morning, August 5. Arrived at Fort Shaw at 11.30 the same day. Met Mr. Jesse Armitage, agent of the Blackfeet. Called on Lieutenant-Colonel Gilbert, of the Seventh Infantry, commanding the post, who most courteously entertained us until the next day, while awaiting the arrival of Colonel Viall.

Wednesday, August 7. Drove to the agency, thirty-eight miles from the fort.

The Blackfeet agency is situated above the junction of Sun and Teton Rivers, and the agency buildings are located but a few miles north of what is supposed to be the reservation line. There are some good lands lying in close proximity to the agency buildings. The agency was located at this point, and the buildings erected in 1867. The Indians objected to this location and wanted it at the Marias River, nearer their hunting grounds.

The United States surveyors, under authority of the Interior Department, are now surveying the land, running some fifteen or twenty miles north of and including the agency buildings, taking this amount off the southern part of what is considered the reservation.

As the original reservation, under the treaty of 1867, was not approved by Congress, the extent, location, and status of the present reservation are not known to either the superintendent of Indian affairs of the Territory or the agent. While there is not a settler between Fort Shaw and the agency, a distance of thirty-eight miles, yet, with the western desire to encroach on Indian lands, settlers are beginning to squat upon or near the reservation. The number of Indians, as reported by the agent, are—

	No. of lodges.	No. of Indians.
Blackfeet.....	600	3,000
Bloods.....	300	1,750
Piegans.....	350	2,750
Total.....		<u>7,500</u>

Of the Blackfeet very many live over the line in the Dominion of Canada. The Bloods as a body seldom come near the agency, and the Northern Piegiens also remain persistently away from it. The chiefs of the Piegiens are Cut-Hand and Little Wolf. They both seem disposed to abandon their wandering life, and to live in houses and cultivate the soil.

Prior to the spring of 1871 no attempt whatever had been made to reach these Indians with the influences of civilization. Their agents had either lived at Benton, a hundred miles from the reservation, or if there, it was only to defraud the Indians. When the present agent began to break up the ground for farming, the Indians could not understand his object in so doing, and when he began to sow the seed they thought he was simply throwing it away. But when the vegetables began to grow and they understood the object they were very willing to help in the work, if they could share in the proceeds.

The agency farm, some seventy-five acres, looks in a very good condition. The yield of vegetables last year was very large, and the crops this season promise well. The great desire of the Indians now seems to be to have houses and farms of their own. There has been no school as yet, although the school-teacher is there and was reported a year ago as ready for work; the reason given that there was no lumber to put seats in the school-room is hardly a sufficient one for this long delay. The chief, Little Wolf, and all the head-men of his band expressed their willingness to have their children attend the school. No religious services have been held with these people, nor any effort made to teach them the truths of Christianity, although they have been for some time at peace, and any white man could go among them with perfect safety. They are now anxious to learn, and it is hoped some of our great religious missionary societies will enter in and occupy this promising field. The buildings have been erected in the form of a stockade, are built of cotton-wood logs, and leak badly, the wind blowing out the mud chinking in winter. They are said to have cost some \$15,000. A difficulty with this people is that public opinion sanctions the trading of whisky to them, and would-be respectable traders in Benton sell whisky to those whose known object is to trade it to Indians. The agent and two others followed a party with five six-horse wagon-loads of whisky, which they were carrying across the reservation, into the British possessions, where, at a town called Hoopa, it is traded to the Indians. The profit of this disreputable business is immense. A pint of whisky is the amount given for a robe, and a gallon of whisky for a horse. This party, in which there were eleven men, defied the officers of the law, and although they were known and could have since been arrested, it was not done, as it would have been impossible to convict them, even with the fact of their carrying the whisky proven.

The wars between the tribes that are at peace with the whites presents a serious difficulty in the way of their settlement as farmers. The Piegiens, Blackfeet, Bloods, Flatheads, Nez Percés and other western tribes, are at war with the Sioux, Crows, Gros Ventres, Assinaboines, and other southern and eastern tribes, and these, again, are at war with each other; and even some of those that are on friendly terms, at times, steal horses from each other. Some effort ought to be made to induce the proffer and acceptance of terms of peace between all the tribes that are at peace with the whites.

We saw the issue of supplies to Lone Wolf's band. They were gathered to the number of some three or four hundred, old and young, and the flour, coffee, sugar, salt, and bacon were served out to them in

quantities proportionate to their numbers. Cut-Hand's band were away some one hundred and twenty-five miles or more from the agency, and we could not see them.

COUNCIL WITH THE PIEGANS.

BLACKFEET AGENCY, MONTANA TERRITORY,
August 9, 1872.

Held a council with Little Wolf's band of Piegons, numbering some three or four hundred Indians. The council was held in the building intended for school purposes. There were present K-nak-a-pice, (Little Wolf,) second chief of the Piegons; Nee-na-stok, (Chief Mountain;) Nee-na-na-stama, (Lodge-pole chief;) A-kok-so-wa-tee, (Screaming Owl;) sub-chiefs, and some thirty head-men and braves of the tribe.

In opening the council Mr. Armitage, the agent, said: I want to tell this people that Mr. Brunot, chairman of the Board of Indian Commissioners, and Mr. Cree, his friend, are here from Washington, and want to talk with you.

Before they begin the council Mr. Brunot will talk with the Great Spirit.

Mr. Brunot said: Some people, when they are well, have plenty to eat and nothing to trouble them; do not think of the Great Spirit; but both white people and Indians, when they get into trouble, are hungry and sick, then they think of the Great Spirit. I think the right way is to ask the Great Spirit to take care of us always. Many white people at Washington and all over the country do so, and when we meet in council, we ask the Great Spirit to look into our hearts and make them right. Now I want you all to stand up while we look to the Great Spirit, and ask Him to lead us aright.

Mr. Brunot then led in prayer, praying for the President and all who are in authority, for the superintendent, agent and employes and for God's blessing on the effort now making to advance the Indians in civilization, and for God's guidance in the council. He then said: About four years ago the Great Father caused this place to be built, so that the Indians could come here and have a home, and have friends to take care of them when they were hungry. He told many good people, who are the friends of the Indians, that they should teach you to go the white man's road. He wanted you to come here and be at peace with the white men, so that there should be no more killing or stealing by whites or Indians. That is what he wanted this place for. Some of the Indians did not understand this, and some of the whites did not understand it. They did not like it. Some of the Indians kept at war; they killed the whites and stole their stock. The Great Father had to send soldiers. The President and many people were very sorry, because things were going badly. The President asked some men to go about the country and see the Indians and all the white men that are with them, and report to him what they are doing. He wants to know just what the Indians think of things. He wants to know what the agents are doing and in what kind of places they live. He sent me so that I might see with my own eyes and tell him. He sent Mr. Cree to write down all that is said; he will put it down on paper, and the Great Father will know it. We do not wish to put down any foolish talk, nor do we wish everybody to talk. We wish the chiefs and those who can talk for all to do so, and we will put down their words and take them to the Great Father. Major Armitage, the agent, and Colonel Viall want you to say just what you think, and they will not feel badly

about anything you say. After I hear what you have to say, I will talk again.

LITTLE WOLF, (the second chief,) after shaking hands all round, said: I am the head man, and will talk myself for all. All I have to say is that I am very glad to see all you chiefs. I am very glad to meet you all. I could not find a better father than Major Armitage. All his family is kind to us. I ask the Great Father to keep Agent Armitage here always. I am a poor man, and he has helped me. If the agents come and go, they do not know us and cannot help us. I have a house, and I want the Great Father to give houses to all my people. We want houses for Cut-Hand and the other chiefs. I would like my people to stay about the agency. I always like my agent. I have nothing else that I wish to say.

MR. BRUNOT. I want to ask Little Wolf some questions. Have you a house now?

LITTLE WOLF. Yes.

MR. BRUNOT. Are you going to live in it all the time?

LITTLE WOLF. I cannot see where else I can go. I want to live in the house always.

MR. BRUNOT. Did you ever live in a house before?

LITTLE WOLF. No. This is my first house.

MR. BRUNOT. Are you going to sow grain and have a farm?

LITTLE WOLF. I am going to put seed in and farm.

MR. BRUNOT. Are you going to do it yourself, or have your squaw do it?

LITTLE WOLF. My squaw must help me.

MR. BRUNOT. Will you help the squaw?

LITTLE WOLF. Yes; we will help each other.

MR. BRUNOT. That is good; the whites at Washington do that. Do you think all these men will want houses if they can get them?

LITTLE WOLF. There are many who would like to have houses. All these people do not go far away; they would all like to have houses and work. They like these rivers and the country, and want to stay here.

MR. BRUNOT. Do they want the houses built all together?

LITTLE WOLF. It don't make any difference, whether like a town or some distance apart.

MR. BRUNOT. After a while every man will have his own place, and the houses ought to be far enough apart to leave room for the fields; that is the best way.

LITTLE WOLF. I leave it for the agent to decide; he understands what is best.

MR. BRUNOT. When the white man settles on the prairie, he builds a house himself; he gets those about to help him. If the Indians wait for the agents to build all your houses, you will have to wait too long; but if you help each other to build it will be done sooner. That is the way you must do. The agent will show you how and help you, but you must help each other, so you will get them sooner. There is another thing you must think of and do. You must have the children taught as the white man's children are. When the white man's children get old enough to learn he gets a man who knows everything. He has a house like this with seats in it, and we send the children to the house to learn everything. All the children go, and he talks to them, and teaches them from a little book. At first they learn a little, like children, then a little more, and soon they know a great deal; and when they get large they can read and write. They can send their words in letters and on the medicine-wires. They can tell the Great Father a

long way off, the same as if they were talking to him. They learn to build houses, to raise all kinds of things that are good to eat; they know how to take care of cattle and stock, and after a while they have plenty. The Indians live a long time, and have not much more than they had at first. If their children go to school, they learn like the whites, and like them have houses, horses, fields, and all they want. The Great Father wants to have a school here, and he wants you to send your children, so that they will grow up and learn, and when you get old your children will take care of you. Is not that good?

LITTLE WOLF. All your words are good.

Mr. BRUNOT. Have you any children?

LITTLE WOLF. I have three.

Mr. BRUNOT. Will you send your children to the teacher?

LITTLE WOLF. I will if the agent says for me to do so.

Mr. BRUNOT. Will the others send their children? I want you to consider it, for I want to tell the Great Father what you think about it. There are many Indians in other places, some you never saw or heard of. A few years ago they had blankets and nothing but Indian clothes. I saw them last summer, and nearly all of them had white men's clothes, and they had houses and cattle, and everything like the white man. An Indian was taken to Washington by the Great Father, and it was he who sent you the annuity-goods last year. He lived in Washington, and was a great chief, just as the others are. At first, he was a little Indian boy like your children, but he went to school, as I want your children to do, and now he is a great chief among the whites. If he wants anything he gets it; he has plenty. If any more of you have made up your minds to send your children to school, I want you to say so. (Some discussion of the question among themselves.)

LITTLE WOLF. For my part I will do as the white chief says, and my children will go to school; as to the rest, they have not decided.

Mr. BRUNOT. The school will be here, that the children need not go far away for it.

LITTLE WOLF. If it is here, all the Indians are willing to send their children to school.

Mr. BRUNOT. Do they all understand about the school?

LITTLE WOLF. They thought you wanted to take the children away to teach them, but when they understand that they are to be taught here, they are willing they should come.

Colonel VIAL. When the annuity-goods come, we want the chiefs and all to let the children have some for clothes; and the white people will make them up, and your children will dress and be like white children.

Mr. BRUNOT. Does Little Wolf want to talk any more; have you anything else to say?

Colonel VIAL. When you have your houses built, if you fear other Indians stealing your horses, you can build a stockade and keep your horses in it.

Mr. BRUNOT. The Great Father wants the other Indians you are at war with to do just as we want you to do, and wants all of you to make peace with each other.

LITTLE WOLF. We want to do that.

Mr. BRUNOT. Are you willing to make peace with all the other Indians?

LITTLE WOLF. The agent talked about it before; then I was ready, but since then I have lost all my horses. The other Indians say they want to make peace, but they are not true; they do not keep their word.

Mr. BRUNOT. How many people have you (Little Wolf) got?

LITTLE WOLF. I cannot say; I never counted them.

Mr. BRUNOT. How many lodges?

LITTLE WOLF. I have sixty lodges with me.

Mr. BRUNOT. How many are in a lodge?

LITTLE WOLF. In my lodge are eleven; some have five, and some more than I have; some have two, and some twenty.

Mr. BRUNOT. Do you want some of the chiefs to talk?

LITTLE WOLF. What I say they are satisfied with.

Mr. BRUNOT. You say you want your father here, and that you like him. But the Great Father sends men where he pleases. Sometimes he sends one man, and then another. But he always wants to send a good man. Sometimes the man turns out bad, and sometimes he is good. The Great Father wants to have a good man. Sometimes he takes a good man and sends him somewhere else. I do not know whether he is going to keep this agent here or not, but if he does not he will send a good man, and whoever he sends you must think he is good unless you find out he is bad. You must mind him the same as you have this one. When you want to know anything you must come to the agent, and not mind what people outside say. There are many bad whites, and they tell the Indians lies. But when you want to know what is true, you must come to the agent and he will tell you what is right. If the Great Father sends another agent you must not be afraid. The Great Father wants the good white people to send another man besides the agent and school-teacher; one who will talk to you about the Great Spirit, and teach you about the white man's God. I think some day that man will come. When he comes you can listen to him and hear how he talks to you, and when his words get into your heart, you will know whether they are good or bad. When he comes it will be to do you good. He will not want your horses, but he will come because the Great Spirit tells him to. I hope he will come soon, and you will hear his words.

I want to talk about something else. You need many horses in hunting buffaloes which are now a long way off. You go after them and kill and eat them, but it is getting harder to kill them. They are not so plenty as they were, although the Indians coming from far off drive them this way. The Sioux and other Indians have all to come a long distance to get them now. The herds are getting smaller, and soon all will be gone. If the Great Father did not show you how to raise grain and make flour, after awhile you would have nothing to eat. That is why he wants you to have farms and learn. White men have but few horses; they can't eat horses, but they have many cattle. A man gets a cow; in a short time he has a herd of cattle. Then when he is hungry he has something to eat. The Great Father wants the Indians to have cows. The horses and cows both eat the grass, but the cows when they eat the grass are good for food. Some Indians when they first get cows eat them up; that is not the way. They should keep the cows, and soon they will have plenty of cattle to eat. After Little Wolf gets his house and farm he ought to sell some of his horses and get cows. After a while he will have a big drove and be rich. So will all the other Indians who do the same. Everything must begin small, but soon your cattle will increase and you will have plenty. I want you to do this. Do you all understand this, and think it good?

LITTLE WOLF. It is all good.

Mr. BRUNOT. A man may hear good, and say it is good, yet he may go out of the house and that is the end of it. I do not want you to do this way; I have come a long way to tell you these things. Your agent and other white men have told you the same, and you heard it. But I

don't see that it has made any difference. You have no farms, houses, or cattle, and none of your children are going to school. I think it is partially the fault of the Indians as well as of the agents you have had. Now, everybody is in earnest, and I want the Indians to do what I have told you, and I want the Great Father to send teachers and people to help you. The agent is trying to help you, and I expect when I hear from you to learn that you are doing what you have promised.

Some bad white men say the Indians always tell lies. I do not believe it. My heart says that what you promise me you will do. I believe Little Wolf, Big Mountain and others are going to have houses and farms, and that they will send their children to school, because they told me they would. I will tell the Great Father so; and I want the agent to write and tell me what you are doing; and it will make me very sorry if I hear, after awhile, that you have kept on in the old way.

I am going away to-day to Washington. It would take me, if I went on a horse, three moons to get there, if I went night and day. But the Great Father has steamboats and a road of iron, with steam-wagons running on it. The Sioux and the Utes and many Indians live along the iron road. Some of them are minding the words of the Great Father; and the wagons on the iron road bring flour, coffee, and sugar for them to eat, blankets to sleep in, and white men's clothes to wear. The Great Father is going to have another iron road that will soon come along the Missouri or the Yellowstone. Some Indians say they do not want it to come; but they are foolish, for the Great Father is going to make this road, and it will bring food and blankets to the Indians who are doing right. If you ever hear of any Indians who say they want you to help them stop the Great Father's road, tell them they are foolish; that they might as well try to stop the rivers or overturn the big mountains. They cannot stop it, for the Great Father is going to make it, and the Indians who help him will get plenty of goods by it.

If you were all here I would talk about some other things that I have not spoken about. Some time I may see you all together; but I cannot tell whether the Great Father will send me again or somebody else. He does as he pleases, and sends whoever he wants. But what I have said it is the same as if the Great Father had said it, and what you have promised me is the same as if you had said it to the Great Father.

Colonel VIAL. Last fall we talked about building your houses. You made the same promises about living in them, and having farms. I am glad Little Wolf and others have houses and are living in them. I want all the chiefs to go to work, and the agent will show you how to make houses before winter comes. If you help one another, soon all can have houses, and they will be more comfortable than your *tepes*. There are some bad white men who bring whisky into the camp. I want the Indians to tell the agent of it, and to help the agent take them and their whisky and all they have. Whisky makes white men bad, and makes Indians bad, too. Whenever any of the Indians want to go to Fort Benton or Fort Shaw, or Sun River, I want you to tell the chief, and he will get a written paper from the agent for you to carry with you. Then you will be protected, and the bad white men kept away from you. If you do not have this written paper the white chief will think you are bad Indians. Will you all agree to this?

LITTLE WOLF. They all say it is good.

Colonel VIAL. It is my wish that you should do so. I like good Indians, and I do not want you taken for bad Indians; so you must get the paper when you go away. Will you all help each other build houses when the agent shows you how?

LITTLE WOLF. We are all glad to help.

Colonel VIAL. My heart is glad to hear your words. In about four moons it will be cold. If you have houses to live in, all will be comfortable. I will come again in two moons, and will be glad to find all are building houses.

LITTLE WOLF. I want a floor on my house.

Mr. ARMITAGE. What the great chief from Washington says is all good and true, and I want you to hear him, and if you try it you will know that it is good. If the Great Father keeps me here I will try and help you do right; or if the Great Father sends another, he will help you. Have I not told you the same words before? I want you to help me. Some are now ready to locate; and we are ready to help you.

LITTLE WOLF. We are glad to hear the words of the chief.

The council here adjourned.

Left the agency at noon the same day. Arrived in Helena Saturday, August 10.

VISIT TO THE WESTERN SHOSHONE AND BANNOCK AGENCY.

Left Helena for Fort Hall Tuesday, August 13. After a trip of three hundred and fifty miles by stage, arrived at Ross's Fort at 9 p. m. Thursday. J. N. High, agent of Western Shoshones and Bannocks, met us at the stage-station; from there we walked to the agency, a mile distant.

Fort Hall reservation is situated in Idaho, about a hundred miles north of Corinne. The reservation embraces quite an extent of country, but the larger part of it is of no value for farming, grazing, hunting, fishing, or any useful purposes, being largely alkali deserts and sagebrush plains. All of it is at an altitude of 5,000 to 8,000 feet above tide-water, and is subject to frost every month in the year. On the agency-farm, the most productive and best part of the reservation, there was, during the present season, quite severe frosts on the 10th and 20th of July. On the reservation proper there is neither game, fish, nor roots, which three items largely furnish the roaming Indians their food. To meet one of these supposed wants the cammas prairie, a marshy tract of land lying in Idaho, one hundred and eighty miles to the northwest, of little or no value for farming and grazing purposes, was to be kept open for these Indians, who were to have the right to collect roots there.

A difficulty has recently arisen between the Indians and some whites who are herding hogs on the prairie, and who object to the Indians coming there. The intervening country is a lava plain, unfit for any use. The number of Indians (Shoshones and Bannocks) who come to the agency is (according to Mr. High's estimate) about 2,000, which number is in excess of previous reports. Of these some 500 or 600 make it their permanent home. Most of them, however, make an annual trip each to the cammas and buffalo countries. The agent reports that he could largely increase the number of Indians on the reservation, from those of the same tribes who have no homes on other reservations, had he the means necessary to subsist them. From necessity he has to discourage the coming to the reservation of Indians who have a right to come there, and whole bands are thus kept away. He is obliged to encourage larger numbers of his Indians to make long excursions into the buffalo and cammas regions, that they may subsist themselves. Many of them express a desire to remain permanently on the reservation, and others

wishing to come and make it their home are not encouraged to do so. The appropriation made for the Shoshone and Bannock Indians at Wind River, Fort Hall, Lemhi, Utah, and Oregon, is so divided up as to leave the present agent without any funds, so far as he knows, for future use. Debts left by a previous agent and necessary expenses of the first quarter have taken all the funds allotted for this reservation for the whole year. About 200 acres are under successful cultivation, and the crops of wheat, oats, potatoes, turnips, &c., promise well; enough will be raised (the agent thinks) to subsist, with economy, all the Indians who have been accustomed to winter here.

The whole labor of the farm, plowing, sowing, and harvesting, is conducted by the Indians under the guidance of the superintendent of farming, and assistant farmer, and two other white men employed in the hurry of harvest. Some twenty-five Indians are carried on the roll of employes, and can do all kinds of work, receiving from \$10 to \$18 per month, according to the time they have been employed. Some fifty were engaged in harvesting while we were at the reservation, half of whom received no pay except rations of meat and potatoes, and the privilege of gathering up the loose heads of grain. Most of the Indians on the reservation would work if there was any inducement for them to do so; thus disproving the oft asserted idea that adult Indians cannot be taught to work. Those we saw were men from fifteen to sixty years of age. The head chief of the Fort Hall Shoshones, Captain Jim, speaks English. He has several acres of ground planted in potatoes, and has the entire care of them, doing the work himself. He expressed a desire for a house and piece of ground on which he could raise all kinds of crops. With the proceeds he proposes to buy cows, and wants to quit going for cammas and buffalo. A number of his Indians expressed the same desire. Pocatello, a sub-chief, has lately come on the reservation, and insists on staying. He and his band are all willing workers, and he and Captain Jim, if encouraged or permitted to do so, it is asserted, could bring to the reservation, as permanent residents, a thousand Indians who have no settled homes.

Almost all the Indians wear blankets, yet many of the adult males speak English, and several of these make fair interpreters. Ty-Gee, the head chief of the Bannocks, died a year ago, and during the minority of his son Tew-yu, Tina-dore is the recognized chief. He is at Lemhi, a sub-agency in Montana; but has expressed, the agent says, a willingness to come with his band to Fort Hall.

The Shoshones, Bannocks, and Sheepeaters scattered through Wyoming, Utah, Idaho, Montana, and Oregon are almost the same people. They have intermarried, speak the same language, and for years have mingled freely with each other. Many of them could, with proper effort, be gathered upon Fort Hall and Wind River reservations, much to their advantage. With the present appropriation, together with the saving in expense to the service, they could be subsisted, and, in a very few years, made self-sustaining.

The agency buildings are comfortable, and sufficient for the present employes, which consist of the agent, superintendent of farming, farmer, miller, and engineer. The physician, at present employed at a salary of \$125 per month, is the United States Army physician, employed at Fort Hall. We were informed by Mr. High that a new physician had been employed, and would soon be located on the reservation. There has never been any attempt to teach these Indians, either by schools or missionaries, although for years they have been at peace and willing to be taught. There is no money, so far as the agent

knows, available for school purposes, but this will be provided, and it is hoped some missionary society will send a missionary among them.

At the saw-mill is some 200,000 feet of lumber in logs, brought in by contract some two years ago. It has remained exposed to the weather, and going to waste for want of the means to use it, if sawed, in the erection of buildings. The sawing could mostly be done with Indian labor, and at very little expense to the Government. With farming implements and means for subsistence, five hundred Indians could be put to work. A ditch of sufficient capacity to water five hundred acres could be made, and with that amount under cultivation, grain and provisions enough could be raised to subsist all the Indians who could be brought upon the reservation. Very many of the Indians would gladly build houses and cultivate farms of their own, and expressed a willingness to send their children to school. The Indians from Lemhi (who are of the same people) could, we think, easily be brought to Fort Hall, and the \$25,000 appropriated for that reservation applied for the benefit of all, the expense of a sub-agency be saved to the Government, and the Indians would have the example of the working Indians already there. The people of Montana would probably object to the formation of a new reservation in their Territory, and this arrangement would remove some hundreds of Indians off it.

The Bannocks, who properly belong to this reservation, and for whom it was more particularly set apart, are at Wind River, Lemhi, and here.

The morning after our arrival Captain Jim, the chief, in company with Pocatello, Sandy, Otter Beard, and Ty-ee, sub-chiefs of the Shoshones and Bannocks, called to talk with the commissioner.

Mr. High told them that Mr. Brunot was glad to see them, and that he wanted to talk with all of them in the afternoon.

Mr. Brunot said, I am glad to see Captain Jim. I have looked at your farms, and am glad to see that you are working.

CAPTAIN JIM. I think it is a good thing to work.

Mr. BRUNOT. When you sell your crops, would it not be a good thing to buy clothes like mine?

CAPTAIN JIM. I have no cows or horses, and I need them as well as clothes.

Mr. BRUNOT. When you sell your crops you must buy clothes and cows and all else you need.

CAPTAIN JIM. I want to stay here all the time, and not go away like the other Indians do. I want to remain here and work. Sometimes I go to the canimas prairie; it is my own ground. I have a good heart, and talk good to the white men. I want to do as the white men do. I tell my people to stay here and work, and not go away, wandering about from place to place. Washington (the President) writes to me, and when I hear his words I think them good. I like both the white men and the Indians. When Washington sends me good words I listen to them, and it does my heart good. The Shoshone Indians stay on the reservation. They do not steal from the whites. I keep my Indians (Shoshone) here, and I ask the Bannocks to stay here too, and I think it would be good if they did. There are white people with their cattle on Boisé lands. It used to be my land; but it is all right for them to have it now. The whites shake hands with me always, and speak good words to me. Some Indians are bad, some white men are bad; but it is not so with my people. Some white men drive the Indians away, but I do not think it any harm if they do. If my Indians are bad I talk to them, and, if they need it, I whip them, just as you whip your boys when they are bad.

Mr. BRUNOT. What Captain Jim says is all true.

CAPTAIN JIM. Your words I put into my ear and take into my heart. Some of the Indians are bad, and ought to be made to stay upon their reservation. They (the Bannocks) have no chief, and ought to have one who would take care of them. I am only a little chief. All the big chiefs are dead. There are only little chiefs and young chiefs left. Ty-gee, the great Bannock chief, is dead. Tin-a-dore is the greatest chief of the Bannocks. Wash-a-kie is a big chief. I am no big chief. My words are all true.

Mr. BRUNOT. Suppose Wash-a-kie came to Fort Hall to live, would he be the big chief?

CAPTAIN JIM. That depends upon what Washington says. Captain Jim is the great chief, or Wash-a-kie is the great chief, just as Washington says about it.

Mr. BRUNOT. Suppose Washington should say that Wash-a-kie is chief of all the Indians; would that be all right? Or if Captain Jim is chief over all, would Pocatello stay?

CAPTAIN JIM. You can judge of that as well as I can.

Mr. BRUNOT. Would Tin-a-dore like to come here?

CAPTAIN JIM. He wants to stay at Lemhi, just as Wash-a-kie wants to stay at Wind River. They get their annuity-goods there. How many reservations of Shoshones and Bannocks are there?

Mr. BRUNOT. Wash-a-kie's, (Wind River;) Tin-a-dore, (Lemhi;) and this one, (Fort Hall.) How many lodges has Captain Jim?

CAPTAIN JIM. I have thirty-three. I do not count all. Some of my Indians are off hunting, and I do not count their lodges. Pocatello has eleven lodges here, and some away hunting, but all will be in this fall.

Mr. BRUNOT. Would Pocatello like to remain here always?

POCATELLO. Yes; but I would like sometimes to go off hunting.

Mr. BRUNOT. You chiefs ought to wear white men's clothes, now that you raise potatoes and work; and I hope you will soon have houses.

CAPTAIN JIM. Do you think the chiefs ought to wear coats?

Mr. BRUNOT. Little Wolf, of the Blackfeet; Red Cloud and Red Dog, of the Sioux, wear clothes, and will not go to war any more. The President wants the Indians to wear clothes.

CAPTAIN JIM. I would like to see Washington, (the President.)

Mr. BRUNOT. Perhaps some time you may. I will ask Washington and see what he says.

CAPTAIN JIM. Three Nez Percé chiefs saw Washington four years ago.

Mr. BRUNOT. Can you run the reaper?

CAPTAIN JIM. Yes; but when I run it more I can do it better.

Mr. BRUNOT. Can you cut with the scythe?

CAPTAIN JIM. Yes; all of the Indians can do that.

Mr. BRUNOT. Can you plow?

CAPTAIN JIM. Yes.

Mr. BRUNOT. Can Pocatello plow?

POCATELLO. I never tried it.

Mr. BRUNOT. Pocatello ought to have a farm, and plow, and raise wheat and potatoes.

POCATELLO. We have nothing to work with. If we had tools we would work.

Agent HIGH. I have not helped Pocatello's band because they do not belong to me.

Mr. BRUNOT. I will ask Washington to let Pocatello have a farm here for himself and his people.

POCATELLO. If we had a plow and horses, me and my people would stay here and work, but we have nothing to work with.

Mr. BRUNOT. I will ask Washington where Pocatello is to stay, whether down by Corinne or here, and Washington will send word to Mr. High where he shall stay.. I will tell Washington that Captain Jim has potatoes planted, and Washington will be glad. After awhile he will send word and have every man's place marked out for him; but before that is done, you must all learn how to take care of a farm, and after you have farms of your own, you must build houses on them.

CAPTAIN JIM. This is the best place we can find, and we will stay here; when we move about from place to place we starve. When we stay here we have food to eat. Sometimes we go to the cammas prairie, but we soon come back.

Mr. BRUNOT. When any go away they must get a paper from the agent. When Indians go about the country without papers there is danger of trouble. If some bad man steals a horse, or kills a man, all the people say the Indians do it. If the Indians have a paper the people know it was not them. Do you know what the white man's school is?

CAPTAIN JIM. We do not know what it is.

Mr. BRUNOT. All the children are sent to one place, where there is a man who knows everything, and he teaches them all he knows. All the white chiefs when they are small go to school. If the Indians went to school they could learn to write, and could write to Washington, and after awhile they would be like white chiefs. If the agent opens a school will you send your children?

CAPTAIN JIM. I have only one little boy, and I do not wish to send him now.

Mr. BRUNOT. When your boy is old enough you must send him to school, and he will learn and will have good sense.

CAPTAIN JIM. I do not understand fully about the school. When it is opened I will know more about it and will understand it.

COUNCIL WITH THE WESTERN SHOSHONE AND BANNOCK INDIANS.

In the afternoon Mr. Brunot held a council with all the Indians on the reservation. In addition to the commissioner and secretary, there were present Agent High, Mr. McTucker, the farmer, some twenty-five Indians who are regularly employed as farm-hands, Captain Jim, the chief; several sub-chiefs, and all the Indians on the reservation. Most of the Indians were at the cammas prairie, a distant part of the reservation, some hundred and fifty or two hundred miles away. The chiefs speak English, but, that their people might understand what they said, spoke through one of their number, as interpreter.

Mr. Brunot said, white people, when they meet in council, first talk with the Great Spirit, and ask Him to make their hearts good. Mr. Cree will now talk to the Great Spirit for all of us.

Mr. Cree then led in prayer.

Mr. BRUNOT. Mr. Cree has prayed that the Great Spirit will make all our words good, that He will tell the white man and the Indian what is right. Some people talk to the Great Spirit only when they are surrounded by difficulties. We want to talk to the Great Spirit all the time. That is the way good white people at Washington do. The President sent me to see the chiefs, and all your people, to hear what

you have to say and to carry your words back to him. I do not want everybody to talk, but let two or three talk who can talk for all, not a very long talk, but words of sense. Some Indians talk foolish words, but I think you will speak words of sense. I like you, and you will talk right. Long ago the President sent word to all the Indians that he wanted them to work; to go the white man's road, and I am glad to find Captain Jim and others have made a beginning. I am glad to see you men who work. After you learn to work, the President wants every man to have a farm of his own.

CAPTAIN JIM. My people cannot find anywhere else so good a place for food as on this reservation; so we all will stay here. When we go to hunt we find game scarce; so we come back here and wish to remain here. My people hunt and fish during the summer and spend the winter here, and we wish to stay here always. We like white men who teach good words to us. I like to have wheat and potatoes planted, and they grow and give us food to eat during the winter. Now that the game is all gone, the raising of wheat is good for the Indians, and it is right for us to work. If the Indians receive clothing in our annuity-goods this fall, it will be what we want. We like white people, and we like to farm, and wish to keep all our reservation to raise wheat and potatoes on it. Some of the Indians wish to go and hunt buffalo, but in the spring they will all come back to the reservation again. Some of my people are off hunting game now, but they will all come back this fall. Two years ago, Ty-gee, the great chief, died. There is no great chief here now. We are all boy (little) chiefs. We are pleased with the food, blankets, and clothing that you send. If I get these things I am content. It is all that I need.

OTTER BEARD. I like this reservation. On it we can raise wheat. I do not like the country outside, where we cannot raise anything. After harvest is over I am going off for game, then I will come back and stay all winter. My heart is good. I like the place and want to do what is right. I want, before I go away, powder, lead, and caps, that I may kill elk, beaver, deer, and otter. I would like to live in a house, to eat white man's food, and follow the white man's way.

TY-GEE. The game is all gone, and I would like to raise wheat.

Mr. BRUNOT. When any Indian goes to hunt he must come to Agent High and get a paper. The President says all the Indians must do that. You must come back and help put the grain in the ground and keep the horses away so it will grow. I like the people who do what the President says. I do what the President tells me. Now I come here and see some of you Indians do what the President says. To see all your young men working in the field it makes my heart glad. I have your names on a paper and I will take them to Washington. I want each of you young men to have a house some day. I want Captain Jim to have a house, and to live in it always.

CAPTAIN JIM. I would like to have a house to live in.

Mr. BRUNOT. At Yakima the chief said he wanted a house. He went into the woods and cut down trees, then the agent sawed the trees into boards. They hauled the boards to the place where he wanted the house. The white men and the other Indians helped him. The agent showed them how, and they built the house. Another chief wanted a house, and they did the same until all the men had houses; two hundred and fifty of them. They have a school where the children go and learn. An Indian used to be one of your Great Father's at Washington. He went to school, then got a farm. The President saw he knew something, and made him a chief. The President likes the Indians, and so do many other

white people. Some people do not like them; some think them all bad. Some white people think that the Indians tell the truth, others that they all tell lies. I believe you, and the President believes that you will do what you say. When you tell me you are going to stay here and farm I believe it. I will tell the President you mind what he says, and that he ought to send you clothes and goods, and I hope he will do it. I think he will. I will tell him about the young men whose hands are hard with work. I like to shake hands with them. I like to see the chiefs with hard hands. I know that they have been working.

CAPTAIN JIM. What does Washington say about you? Does Washington want you to stay here?

Mr. BRUNOT. Washington tells me to come and see you, and then to go and see the Utes and Wash-a-kie. I will tell Wash-a-kie this is a good place here, and perhaps he will come and see it. Shall I tell him to come here?

CAPTAIN JIM. He has lands of his own at Wind River. We would like to have a ferry-boat to cross Snake River. Four weeks ago an Indian was drowned while crossing it.

Mr. BRUNOT. I will tell Washington about it, and perhaps he will send word to Major High about it.

CAPTAIN JIM. We ought to have a boat to cross the river. Our Indians and horses get drowned. We can have the white people pay for crossing, and the Indians cross without paying. In the spring I would like to go and see the Umatilla Indians.

Mr. BRUNOT. In the spring you can ask the agent about it.

CAPTAIN JIM. I would like to go to four places—to see the Umatilla Indians, Sweetwater, Salmon River, and Humboldt. This is a better place than any of them to live in. In the spring I want to go and get other Indians to come here and stay. It is the best place for Indians. I will tell all the other Indians your words; we ought to have a good man to trade with us; we do not like the man we have now.

Mr. BRUNOT. When you get clothes you must keep them and not trade them off. Do the young men trade their clothes off?

CAPTAIN JIM. I don't know that they do.

Mr. BRUNOT. What did they do with the clothes they received last fall?

CAPTAIN JIM. They wore them.

Mr. BRUNOT. If the President sends a school-teacher, will you send your children to school?

CAPTAIN JIM. I don't know.

Mr. BRUNOT. If you had your children at school, the next time anybody comes to talk to you they could understand him. You ought to have your children learn like white people. If when you were a boy you had begun to learn, you would now know everything, and so it is with your children.

CAPTAIN JIM. I would like to do what you say.

Mr. BRUNOT. You wish a school-teacher to come, and then you will send your children and get others to send theirs.

CAPTAIN JIM. I will get all I can to send their children; they will all hear what you have said; when we get old we cannot learn. All the Indians like to hear your words. Your words are good. I know nothing. The talk of the Indians is not of any account. The talk of Washington is good talk. We are now getting nothing but a little meat, and at night we have nothing, and the children cry.

Mr. BRUNOT. I am sorry the flour has not come.

CAPTAIN JIM. Some of the Indians who work do not get rations.

Mr. BRUNOT. I came on the stage and could not bring anything. It is on the way now. The sun is going down and I must get ready to go. I have been glad to hear your words. They are put down on paper so they will not be lost. I want now to bid all the men who work good-by.

After shaking hands with some twenty-five adult Indians, who compose the farm hands, and with the chiefs, the council adjourned.

The following is a list of the regular Indian employes:

Jim Panumetse, Charley Gibson, John Squirs, Menk, Chaney-Eyes, Lem, Peter, Sam, Sandy, Joe Hooker, Jack Pompy, Joe Yope, Jim Raymond, Cap John, Duck, Moke, Dan Charley, Tommy, Charley Teatobe, Buckskin, Legum Johnny, Jack Gibson, Mene-she-munnie.

VISIT TO THE UTE INDIAN AGENCY.

Left Fort Hall Friday evening, August 17; arrived at Denver, Colorado, Tuesday evening, August 20. Found that the special commissioners to negotiate with the Ute Indians, Hon. John D. Lang, Hon. E. M. McCook, and General John McDonald, had left the Sunday previous for the Ute agency. The next morning left by train for Pueblo, arriving at 5 p. m. With much difficulty we procured a wagon and two mules to carry us to Fort Garland. Left at 8 p. m., arriving at Fort Garland Friday morning. General Alexander, commandant of the Fort, having accompanied the Ute commissioners, we found Major Jewett in command. He and Major Hart, quartermaster, showed us every attention, and rendered us much assistance in getting our outfit. There being no other transportation available, and the team that brought us from Pueblo being unfit to carry us to the agency, we were, (through the courtesy of the commandant of the Fort) after a day's delay supplied with an ambulance and team. Left Saturday morning, crossed San Luis Park, the Sawatch Valley, and the Cochetopa Range, and arrived at the Ute agency on Tuesday morning. Found, in addition to the special commissioners, General Alexander, Colonel Price, W. F. M. Army, secretary of New Mexico, Mr. Adams, agent for the Utes, Major Thompson, special agent for the Utes in Middle Park, some settlers from new Mexico and Colorado, and about a thousand Indians, representing the Tabequache, Denver, Capote, Mouache, Uncompagre, and White River Utes; all the bands except the Weeminuches being represented. There were also some Jicarilla Apaches, who are intermarried with and live in proximity to the Utes. Attended the sessions of the council, of which the following are the correct minutes:

Council with the Ute Indians, Los Pinos Indian agency, Colorado Territory.

FIRST DAY.

AUGUST 28, 1872.

The council was convened in the school building this morning at 12 o'clock. There were present Hon. Felix R. Brunot, chairman of the Board of Indian Commissioners. The special commission appointed by the Hon. Secretary of the Interior to treat with the Utes, Hon. John D. Lang, Hon. Edward M. McCook, and General John McDonald, with C. E. Harrington, as secretary of the commission; also Thomas K. Cree, secretary of the Board of Indian Commissioners, General Alexander, commanding at Fort Garland, Colonel Price, Major Head, Governor Army, James B. Thompson, special Indian agent at Denver, U. M. Curtis,

(interpreter in Ute,) Lawrence, interpreter in Spanish to the Indians, Ferd. Myer, interpreter in Spanish to the commission, and some citizens from New Mexico and Colorado, and the following chiefs and head-men:

Tabeguache.—Ure, head chief, Sa-po-wa-nere, Guero, Sha-wa-no, Ah-si-poots, (Governor McCook,) Chavez, Colorado, Wa-pa-sup, To-sah, (Bill,) Shin-an, (Wolf,) Ca-wa-woo-wi-chant.

Denver.—Pi-ah, John, Wan-zits, Un-ga-pa-sitz, Sa-wo-watch-i-witch-i-wocket, Hanko, Toquiant, Yamanah.

White River.—Pahant.

Mouache.—Curacante, Aukatosh, Kaneache, Mauchick, Juan.

Capote.—Sobita, Topiant, Chavez, Tapooant, Tapuche, Washington.

Apache.—Guero Murah.

Governor McCook was requested by the commission to act as chairman during the deliberations. In opening the council, Governor McCook said, are all the Indians ready?

URE. We are all ready.

GOVERNOR MCCOOK. The three commissioners, Messrs. Lang and McDonald and myself represent the Government of the United States in this council. The commission have selected me to act as chairman, and I will speak for them. We believe we have nothing to ask except what will be for the good of both, the Indians and white men. I want first to explain to you the reason why the Government passed the law authorizing this commission. The authorities of the Territory of Colorado, found some of the white men of Colorado and New Mexico had gone upon the Ute lands seeking gold. They requested the Government of the United States to pass a law that would enable us to treat with the Indians, and see if you would not, for a consideration, dispose of the lands that were not of value to you, but were valuable to the white people.

(Ure, the chief, then explained to his people what Governor McCook had said.)

GOVERNOR MCCOOK. In order that you may understand that the Government intends to deal fairly, and not force you to do anything but what you wish, I will have the interpreter read to you the act of Congress, creating the commission. Before it is read, I want every Indian to disabuse his mind of the idea that the Government wants you to do anything but what you wish freely to do. The act is very short and plain, and any of you can understand it. The following communication containing the act was then read and interpreted to them by Mr. Lawrence:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C., August 2, 1872.

SIR: An act of Congress approved April 23, 1872, provides as follows: That the Secretary of the Interior be, and he is hereby, authorized and empowered to enter into negotiations with the Ute Indians in Colorado Territory, for the extinguishment of their right to the south part of a certain reservation made in pursuance of a treaty concluded March second, eighteen hundred and sixty-eight, situated in the southwest portion of the said Territory of Colorado, and report his proceedings under this act to Congress for its consideration, the expense of such negotiations to be paid by the United States, and to be hereafter appropriated. Pursuant to the provisions of the foregoing act, and in compliance with the direction of the Hon. Secretary of the Interior, contained in his letter to this office of the 1st instant, you are informed that you have been appointed a commissioner, in conjunction with John D. Lang, of Vassalborough, Maine, and John McDonald, of Saint Louis, Missouri, for the purpose of holding a council with a view to negotiate with the aforesaid Ute Indians, for the disposal to the United States of a portion of their said reservations.

COLUMBUS DELANO,
Secretary of the Interior.

Hon. EDWARD M. MCCOOK.

GOVERNOR MCCOOK. So there may be no mistake about it, I will ask Mr. Myer to interpret it, sentence by sentence, so you may understand it correctly.

Mr. MYER. Ask if the Indians are satisfied that I shall do so. (A long consultation among the Indians took place.)

URE. We are all satisfied.

Mr. Myer then read the act in Spanish, sentence by sentence, Ure translating it into Ute.

GOVERNOR MCCOOK. It is in obedience to the provisions of this act of Congress that the Hon. Columbus Delano, Secretary of the Interior, by consent of the President, appointed this commission. The whole object of the commission can be reduced to two or three simple propositions: First, we wish to buy part of your lands, if you desire to sell them, and we propose to give you a fair price for them. In all these negotiations, we wish the Utes to bear in mind, and our instructions say implicitly, that the action must be entirely voluntary on your part, and must meet the approval of the chiefs and a majority of the Ute people who are in this council. We do not wish you to be influenced by outside influence, and we must have your approval before we can do anything. We wish to have an expression from the Indians and from your chiefs, and not from any outside parties. Now you understand the whole object of the commission. If you do not understand it, if it has not been explained with sufficient clearness, you can ask any questions. Mr. Lang, one of the commissioners, who has just come from the President, will talk to you.

Mr. LANG. (Mr. Curtis interpreting into Ute.) I am glad to meet with Ure and all his people to-day. I have come from Washington. We understand what the condition of the Indian generally is, and we look upon you as brethren. The President and the Congress of the United States consider that they have both white and red children to care for equally. They know at Washington, and all the good people of the United States know, that the red men have been wronged, abused, and cheated by the bad white men of the country, and they are interested in doing what they can to retrieve these wrongs. The President and Congress and the good people have no desire that the Indians should be removed from their land. But the white people are gaining in numbers and the red brethren are being reduced in numbers, and when the people who are not friends of the Indians want to drive them from their lands, and the graves of their fathers, the President and Congress and the good people say no! The white people are gaining in numbers, are pressing for more land on which to live; what shall we do? We all desire to do good to the white people and to the red men, our brethren; and while the white man is urging Congress to let him come upon your lands, Congress refused permission, until a commission come and see whether you had not better remove or give up part of your land to them. The commission that is now here, consisting of Governor McCook, General McDonald, and myself, have homes, and we have wives and children there. We want to stay there. We do not want your lands or your money; we want you to be happy and to enjoy what you have while you live. Many of you have wives and children; we sympathize with you when it looks like leaving your homes and the graves of your fathers. We believe there are many bad whites who want to drive you from the face of the earth, so they, as men and speculators and representatives of large companies, want to drive you from your lands and get them for nothing.

URE. You write down what is said; we cannot. We want Lawrence

to interpret; many of the Indians understand Spanish, and we want Mr. Lang to repeat what he has said that all may understand it, and I will interpret it into Ute that all may get it correct.

(Mr. Lang then repeated what he said.)

MR. LANG. We sorrowfully say that bad white men want to drive the Indians from their lands. I want to say to the Utes, whom I have never met before, that I have been for thirty years travelling among Indians. I find the Utes are in the same condition as the other Indians whom I have visited during those thirty years. I want to say this. I believe the people are honest, and are anxious to do what they can for the Utes. They say that the white people are breaking in upon your land and are giving trouble to the Utes. The President wants to take care of his white children and of his red children. He asks Governor McCook, General McDonald and myself, to leave our homes; he believes we are honest men; we do not want your land or your money; he asks us to come and see what we can do to make you happy. We believe it a trouble to you to have white men breaking in upon your borders and settling on your land. We have come here to talk with you—to see if you can help us, and if we can help you in this matter. We know you have been cheated and wronged, and deceived by bad men. We believe that you have reason to doubt the honesty of all white men, until you have had time to prove whether they speak truth or lies. It is nothing strange to me, and it is the same with our commission, that you are slow in coming together to hear what we have to say. I speak in behalf of the commission (and if I am not correct they will stop me) that we come here as honest men. We do not ask you to believe us until you can have a talk with us, and prove us to be honest men. We believed at our homes that the Utes needed help, and when the President and Congress asked us to come here—three thousand miles away from home—we said we would not come; but when they said the Utes are in trouble, we want you to go and talk with them, and they with you, to see that the bad white men shall not drive you from your homes, we consented to come; we want nothing you have, but we come to do you good. We have no railroad in view, no great company of capitalists who want to make money out of your domains; we want you to receive us as brethren; we want to entreat you to be the friends of the Government, for the Government is a strong friend to you; we want to advise you to every improvement that is adapted to your present situation, and we want Ure to counsel with his wise men, his good men, his chiefs, and his young men, and all to talk with us at convenient opportunity, that we may counsel what is for your good. You are children of the Great Spirit; we are all one and the same. The Great Spirit has put it into the heart of the President and Congress and good people to think of the condition of the Indians. Such is the good heart of the President and Congress to you; old men, young men, and children, he provides for all of you; he sends blankets, provisions, and all such things as you need. Now I want you to consider that the President and all good people are your friends, and not to decide against the commission and the President, until you find they are not honest men. It embarrasses me to talk to you through two interpreters, but I have said what I have from an honest heart.

URE. I understand and know it was hard for you to go over what you have said. Mr. Curtis talks very well in Ute, but our language is different, and I wanted all to understand.

General McDONALD. I will say to Ure and the chiefs of the different bands of the Utes, and all the people of his nation, that I will not

attempt to make a speech. Governor McCook, who is well known to you, and who is Governor of the Territory in which your domain is situated, has informed you fully of the object of our mission here. He has read the act of Congress which has been approved by the President, which is the authority under which we act. Friend Lang, of Maine, one of the commission, who has spent thirty years of his life in the service of the Indians, has expressed the feeling of the President, of Congress, and the good people of the United States, and in this he has expressed my feelings in full. I feel now that if my mission here will be of any benefit to you, and to the white people of the country, I am fully repaid for coming. After this full explanation of our commission, and the desire on our part to do good to both the red man and the white man, I will wait for the expression of Ure and the chiefs and your people before I make any other propositions, and I would like to hear your opinions fully expressed.

Governor McCook. Mr. Brunot, who is here, is chairman of the Board of Indian Commissioners, who have the supervision of Indian affairs all over the country. It is their duty to visit all the Indians, and see what condition they are in and what they want. It is the medium of communication between the Indians and the President. He is not a member of this commission, but will say a few words if you wish to hear him.

Mr. BRUNOT. Governor McCook has told you these three gentlemen have come for a particular business; that business is for them to attend to with the Indians. I have come to talk to you about other matters, and would like to talk to you, after this is all settled. I know the President's heart, and want to tell you that he has sent this commission to talk to you for your good, as well as that of the white man. Four years ago there was a treaty made with all the Utes; that treaty marked out some lands that were for the Utes. It was intended for you always to have that land, but after a while Congress finds out that it is a very large piece of land; that white people are getting on the edge of it, and in the mountains. Suppose a white man has a farm, he makes a fence around it, and keeps the stock and wild animals out of it. But if it is so large he cannot make a fence about it, he sells part of it, keeping the rest to live on, and with the money he buys stock, and improves his land. Congress sees that there are white people coming on your land; it will take too many soldiers to make a fence around it. The Utes see how hard it is to keep the whites off, so Congress passed a law and sent this commission to see whether the Utes did not want to sell some of their land, making it smaller, so that it would not take as many soldiers to protect it, and the Utes would not be troubled with the whites coming on it. Congress leaves it all for the Utes to say what they will do. Congress thought, when it passed the law, it would be good for the Utes to sell part of their reservation; it does not compel the Utes to do so. It is just as you please; you must think of it and do what you think right. You must come to the commission for any information you wish to have about it, and not go to others. Nobody else knows anything about it—you must not mind what others say. I will not say anything more to-day about this business or what I come to talk about, but I hope you will listen to the commission, and do what they say; for I think what they say will be good for you. I am glad to see you, and my heart goes out to you.

General McDONALD. We will be glad now to hear anything that Ure or others have to say.

Mr. LANG. We do not wish you to decide anything now, but if you wish to say anything we will hear you.

URE. We do not want to sell a foot of our land—that is the opinion of all. The Government is obliged by its treaty to take care of our people, and that is all we want. For some time we have seen the whites coming in on our lands; we have not done anything ourselves, but have waited for the Government to fulfill its treaty. We have come here so that you may see that we are not satisfied with this trespassing on our lands; but we do not want to sell any of them.

JUAN, (sub-chief of the Mouache Utes.) We have not sold the land of our fathers. (His band did not sign the treaty; the Indians here stopped him.)

TA-PU-CHE, (the son of the head-chief of Capote Utes.) I am glad to meet the commission. You came from the States, and I came from the Cimarron. The Capotes have come a great way to meet the commission, and we are glad to see you and to have you see us. (The Indians here stopped him and held a consultation.)

Governor McCook. We want to talk this matter over among ourselves this evening. We want to talk more to you—to ask you some questions and make some statements. We want to meet you in council to-morrow morning at 10 o'clock.

SECOND DAY.

THURSDAY, August 29.

Council convened at 2 o'clock. In opening it, Governor McCook said: The commission requests me to say that we talked yesterday, and we desire you to talk to-day. Ure spoke yesterday of the fact that we wrote down all that was said. I want to tell him that it is written down so that it may be shown to the President, and it is not shown to anybody else.

General McDONALD. Would the Utes like to have all that they say written down? It can be done if they wish.

URE. I tell the Indians it is their business to talk now to the commission, and if they have anything to say it can be written down.

SA-PO-WA-NERE, (Tabequaches.) In time past I had a talk with Governor McCook, and I thought the treaty was settled, and was to remain. I do not think we can sell any of our land. According to the treaty, there was an agency here, one at White River, and one at Terra-Maria, and that was, as I thought, according to the treaty. For this reason I have thought there should never be any other treaty, because these agencies were established, and we abide by that one. We thought the land that you were trying to buy was given us by treaty for our lands. For that reason we have never thought of going to war or anything of the kind, and we are contented with the treaty as it is. When we made the treaty we did not think it was made with common men, but thought it was with people who would abide by the treaty. We always believed in the men who came to make the treaty, and we believe in them still. Governor McCook and the other men whom we talked with are still alive, and we believe men are men by their character. We believe, and our children who are living, and those that will be born shall believe, that the treaty is as it should be, and that nobody can take away our land that we have by the treaty. By this treaty we are here on this reservation, and people are living on the land that was ours, and are enjoying it. We do not disturb them on it, and they should not disturb us on this land that is ours. What we are talking about is of great interest to the whites and the Indians, and it should be of equal interest to both. It is business of importance that we are talking about.

It is a thing that looks strange to us, that white men, who are civilized, should be going on our land, and it is strange to us that they are permitted to trespass on it. The whites should be quiet in their own country, and should not be trespassing on land that does not belong to them. Our interest, and all our interest, is to live in peace with all men. I have no complaint to make, and cannot say anything on one side or the other but that we live in peace; and one cannot say to the other that we are offended at you. For a great many years I have lived in the position in which I am, and my only desire is that we should live in peace. A man who thinks well will always do well. It is the same of the whites and the Indians; they will not forget. A man who is red or white, if he thinks well, will always be just, and do right in all his actions.

General McDONALD. Is that chief done speaking?

SA-PO-WA-NERE. I am done. I had not much to say now, but will, perhaps, talk again when you make me talk.

General McDONALD. We would like to hear others from the Mouache, Capote, or other tribes.

URE. I may make a mistake in translating. If I do, Curtis or others can correct me. I have no interest in the matter, but only to translate correctly what the commission and the Indians say.

KAN-E-A-CHE, (chief of Mouaches.) I do not believe the commission is one sent from the States to treat with us; but it is one that has come of its own accord to treat for our land. We have known that Governor McCook was governor of the Territory, and when he was superintendent of Indian affairs he treated with us, and told us that this land was for all the Utes, and we believe so yet. We have but one mouth. Governor McCook has the same. We have but one ear, and he has the same, and through that we understand the treaty, and he does the same. We can understand it but one way. The Commissioner in Washington has done well to send this commission here to talk with the Utes, and to see if our lands have been sold to the miners; and in sending the commission here we think his intentions are good.

Governor McCook. Does Kan-e-a-che still think this commission is not sent by the Commissioner at Washington? If so, there is no use in the Utes treating with us; and if he does still think so, we may convince him and the others that we are sent by the Commissioner before we go any further.

KAN-E-A-CHE. It don't make any difference whether you have the power or not; we don't want to treat with you.

Mr. LANG. But we want to disabuse your minds of the idea that we represent the miners and not the Government. If it is necessary, we can prove that all the agents, and all the men you know, had notice from Washington that we were coming to treat with you.

Governor McCook. Kan-e-a-che began his speech by saying that the commission came to represent themselves and not the Government, and if the Utes believe that, we want to disabuse your mind of the idea.

KAN-E-A-CHE. The reason I said what I did, was because the Mexicans and the Americans both told me long ago that Governor McCook was trying to get our land.

Governor McCook. That has nothing to do with it. I want to know whether you still doubt the authority of the commission. I never wanted to get your land, and did not want to serve on this commission.

KAN-E-A-CHE. There are so many who can't keep their mouths shut, and I have been informed, and I now tell you, that I have been told you wanted to buy our lands.

Governor McCOOK. Go ahead; I will talk when you are through.

KAN-E-A-CHE. Here is Governor Arny, who is present. All the time he is going to Washington and Santa Fé, and all the time he is working against us. What have I got to say? All the time I have a hand for peace; I go hand in hand and don't go about talking, and for that reason have not much to say. The Cimarron country, where I have always lived, is full of people. I do not go around badly treating the women and children, or doing anything of that kind; I talk straight and right, and have not much to say.

Mr. LANG. Is his home on the reservation?

KAN-E-A-CHE. I am here now.

Mr. LANG. But do you make this your home?

KAN-E-A-CHE. In all times since the treaty has been made, I understood that this is where we were to come when we wanted anything.

Governor McCOOK. There is an agency in Cimarron for them, which is recognized by the Government.

Mr. ADAMS, (agent.) He has come here for his annuities, and I think he intends to make this his home. He has been here two months. The agent at Cimarron has resigned, and Superintendent Pope has ordered the selection of another location for an agency.

Governor McCOOK. Mr. Lang only wanted to know whether Cimarron was on this agency, or not; he did not know.

URE. We have sent for one of the Capote chiefs to come in. The one we sent for would not come, but Ka-tu-che-ka is a Capote, and will do as well.

KA-TU-CHE-KA. I am a quiet man, and when they had the fight at Terra Maria, I took no part in it; I am a quiet man, and do not believe in fighting for nothing. I am a brother-in-law of the former chief; he was a quiet man and gave me good advice, and I do not go into quarrels. I have been about Terra Maria for a long time. The miners told me they were thereby permission of the Government, but I do not believe it; I believe you three commissioners are here by order of the Government. I do not believe in killing the whites, or in the whites killing us; but I think both should be in their proper place. In that country I was born, and for that reason I cannot sell my land. All the country where the miners are, we considered as the Capote country. There are a great many passing around in our country, and what I want is, that they may go in safety, and as they go from house to house, they may do it in safety, and not have to be watching the road by which they will return. It is the same both with the Indians and whites; I want it to be everywhere, just as it is when an Indian goes to Denver; he can return in safety without watching the road. We are all one; we were all born of one father and one mother, and it is not right for brethren to be killing each other. All the miners who go into the country misrepresent everything, and tell us falsehoods. They say the Government gives them permission to go there.

I will now talk about the company of soldiers that are over at Pagosa Springs; they ought to go away; I do not like to have soldiers running around in my country; I am afraid of them. I never had seen the principal men of the whites; I heard they were coming, and I came and heard them talk yesterday, and liked what they said. When a man has a good head, the way for him to talk is as you talked yesterday, to talk right. Yesterday you spoke about our lands; that they were ours, and that if we wished to sell them, it must be from our own desire. In this you talked straight and right. When my father was alive this treaty was plain and right, and your talk yesterday was the same, and we understood it. I have no more to say; I know there is an agency

here, one at White River, one at Cimarron, and one at Terra Maria. It is not well to talk much, except to say what is necessary; I know there is no reservation at Cimarron, yet we have always been there, engaged in fighting the Indians on the plains, and an agency there was a great help for us; yet we see that the land is filling up and occupied by the whites, and there is no place for an agency, and for my own part I am willing to come and live here. You must not think it strange that the Indians talk in this way.

General McDONALD. We are waiting to hear what you have to say; we have much to say to you, but will wait till you have said what you wish to say. We are here not as individuals, but we represent the Government.

URE. I believe they will not say any more.

Governor McCook. We want to know first whether you are all satisfied that we three commissioners are representatives of the Government or not; if you are not satisfied that we are representatives of the Government, we have no right to speak to you or you to listen to us.

SA-PO-WA-NERE. I believe you are representatives; and what is the use of asking another time?

Governor McCook. I asked because the other commissioners requested me to do so.

SHA-WA-NO. Do not ask one another questions, but what you have to say say to us.

Governor McCook. We are all very glad to hear the expressions of the Indians desiring peace. The Government of the United States and the people of the Territory of Colorado desire peace. As I explained to the Utes yesterday, and I thought all understood it, the reason the people of the Territory asked the Government to send these commissioners was because they desire peace, and thought it was for the good of the Indians. They not only desired peace, but that the Utes and the whites should live in friendship. For that reason they asked the President not to send soldiers; not to send people here who would attempt to cheat you out of your land, but to send commissioners here to buy your land, and pay you such a price as would make you comfortable for the rest of your lives. We wish the Utes to bear fully in mind that we recognize the validity of the treaty that has been made. But since that treaty was made, circumstances have arisen, which have changed the condition of affairs in the southern portion of your reservation. Gold has been found there, and miners have gone in large numbers. There are only two ways to meet this difficulty. The first, and we think it the best for both the Utes and the whites, is for the Government to extinguish the title of the Utes to it, by paying you a large sum for the mining portion of the reservation. The second is, to send soldiers there and drive these miners out. Now the Capote chief who has just spoken, said you do not want soldiers in your country. If the miners are an annoyance there, and drive away and kill your game, and catch your fish, we think the soldiers would be more of an annoyance. This is a question that has to be met squarely. The Utes do not wish to go to war and drive these miners out, so you have to appeal to the Government to do so. I want you to think seriously of this matter, and talk to each other about it, and see which is best in every respect for you. This land is not of great value to the Government of the United States, but for the sake of preserving peace, and to prevent the possibility of trouble between the whites and the Indians, the Government is willing to pay you more than all the gold and game are worth.

Mr. LANG. Governor McCook has clearly spoken my mind in all particulars; I fully approve it.

General McDONALD. I concur in all Governor McCook has said, and approve of what Mr. Lang has said.

Governor McCook. I wish to say one more thing and I am done. It is personal, and is said more in consideration of the other commissioners than myself. Whoever told Kan-e-a-che I wanted your lands was telling lies. I never have been on that part of your reservation, and I never expect to go on it, and would not go on it if the Utes ceded it all to me to-morrow. I know the other commissioners feel just as I do about it. We come here in obedience to the orders of the President, just as one of Ure's soldiers would go anywhere if he ordered him, and we most earnestly hope, and it comes from the hearts of all of us, that the Utes will counsel carefully and wisely, and will come to the same conclusion that we have; for your own benefit we hope it. It is not a matter to jest about and talk lightly of. It is a question that may involve the future of all the Ute nation, and the good of the whole country. It is not a matter in which we think you ought to listen to the counsel of bad men, but you ought to listen to the counsel of your own hearts, and we think you will act wisely. That is all we have to say. We want you to talk this matter over and meet us once more to-morrow.

Mr. LANG. I have but a few words to say and then I am done. I unite with the sentiments of Governor McCook. It is a serious matter, and of vital importance to the Utes. I am a man of peace, as one of the Utes who has spoken said he was a man of peace; so I am a man of peace and never in war. The pressing request of the President at Washington, and the interest I felt in the welfare of the Utes, whom I had never seen, was the cause that brought me here. Now, I can say for the commission and for myself, we are endeavoring to discharge our duty to the Utes as we would for our own children. The advice we give comes not from the head, but from the heart. I believe that the President and Congress, and the friends of the Indians at Washington, are discharging their duties in advising the Utes, not from their heads but from their hearts. I look upon it with serious consideration, and desire of heart that you will take the advice that is given you by Congress and by ourselves, with a full belief that if this advice is not taken, and any trouble should in future befall the Utes, it will rest on your own heads, and not on that of the Government or the commission. All of this is from the heart, and I have nothing more to say.

General McDONALD. I will not occupy any of your time this evening. I think you are all interested, and will consider the matter carefully, and will meet us to-morrow.

THIRD DAY.

FRIDAY, August 30, 1872.

Council convened at 4 o'clock p. m.

Governor McCook. We talked to you yesterday and told you about all we had to say. Did you counsel over it during the night, and have you anything to say to us to day?

URE. I have told them that if they had anything to say, they should say it; if not, they will not speak.

Governor McCook. I will repeat some of the things I said yesterday, that there may be no mistake.

URE. I asked them whether they had thought of what you said yesterday, and if they had anything to say.

SA-PO-WA-NERE. I think we have nothing more to say; we are all of one mind, and do not wish to sell our land.

URE. He is speaking the same that he did yesterday, and I have told him to speak it out plain and clear.

General McDONALD. There is a number of chiefs here representing several bands. They are all representative men, and we would like to hear from them, and have a more general expression of opinion.

CHAVEZ, (Tabequache.) I am one of the chiefs of the Uncompagre and Weminuche Utes. I am one of those to whom you gave a medal when you (General McCook) were here before. When you were here two years ago, I understood that these houses were for our agency, and that our lines passed along by here and over the hills to the Rio Grande and Terra Maria. These mines, I understand, are near the center of our country, and I fear if we sell these mines, other mines will be discovered in our country, and the miners will want them, and so all will be taken from us. Before, we understood this treaty gave us this land, and that we came to this agency to get our goods, and that it was the duty of the agent when miners came on our land to put them off, but so far no attempt has been made to do so. I do not want to sell this land. When you were here before we talked about this, and if you think you can come here now and buy our land, you are mistaken; you cannot do it. It is not necessary, and we do not wish cattle or sheep to be brought into our country, either the property of the agency or of anybody else. We did not understand it. The first treaty was made through false reports, and I had nothing to do with it; that is, the treaty as it now stands.

Governor McCook. Chavez, how far are the mines where the miners are at work from the Uncompagre country; your hunting country?

CHAVEZ. There is a hot spring at the Uncompagre; so hot it would cook a dog. From here over the mountains is a day and a half journey, or you can go in a day, and all along the foot of the mountain are mines and miners' cabins. It is eighty or ninety miles from here to where the miners are. In this mountain is where the Rio Grande, Uncompagre and other rivers head, and in this mountain is where all the mines are. To go to the Uncompagre, you go right through by here, and it is west of the Uncompagre, which is about one hundred miles from here.

Governor McCook. I was mistaken about the location of the mines; I thought they were below.

General McDONALD. It was a misunderstanding as to where the mines are located.

Governor McCook. (Showing map.) Ure, is this map correct?

URE. I think the Uncompagre park and the streams ought to be away to the south of where they are on the map. Some of the miners' huts are on the river San Miguel.

General McDONALD. Chavez, what band lives near where these mines are?

URE. Weminuche.

General McDONALD. Where are the Weminuches now?

URE. There is no one here but their captain. The only way all of us can be right in this matter is for all of us to go and see the country.

Governor McCook. Ure is right, I guess. We cannot tell anything about it from the map, and the only way to do it right is to go and see it.

General McDONALD. Has Chavez been down there where the miners are, and when did he see them?

CHAVEZ. I never have been right there, but plenty of the Indians

have been, and have told me just where it is, and I know it is a long way from here in my country. I know just where they are.

General McDONALD. Do you know any of the mines?

CHAVEZ. The Utes who were with the miners and saw them, and knew where they were, are down at the Uncompagre.

General McDONALD. Did the Utes never meet these miners?

CHAVEZ. Yes, we have met them in the mountains often.

General McDONALD. Did you never talk with them?

CHAVEZ. No, we thought it was the business of the agent to put them off. The treaty said it was his duty to do so.

General McDONALD. Who is your agent?

CHAVEZ. We notified Trask, our former agent, and he went and slept there, but did not say anything to the miners.

URE. If any of you have any doubt as to how these rivers run, you can go and see.

Governor McCOOK. We know the maps are not correct, that when they were made no white man had been there; they were made from hearsay.

URE. From here we can locate all the rivers and can tell just where the mines are, and they are a long way in our country. There are five rivers head in the Uncompagre Mountains, where the mines are.

Mr. LANG. Are the mines all south of the thirty-eighth meridian, and none probably north of it?

Mr. LAWRENCE, (interpreter). They are all south of 38. I know the location from our township lines.

COLORADO. I have seen them working in Animas Park.

Governor McCOOK. I would like to know about these rivers.

URE. Rio Los Animas runs south, and with the Uncompagre River; there are three come out of the Uncompagre Mountains on the other side, and many small streams that have only Ute names. There are some men mining on the side of the mountain on which the Animas runs.

General McDONALD. Ure, tell your people we have come out here to treat with them, and it is a matter of much importance to our Government and to the miners who are on your reservation. It is a subject that has been considered in Washington by the President, by Congress, and by the Department that has charge of your affairs; and all recognize and understand the Indians' rights; and we commissioners come here understanding and recognizing them. I make these remarks because the chiefs in their speeches yesterday seemed to think we did not recognize your rights. With a full understanding of them, we have come here to treat with you and buy a portion of your land, and as Governor McCook told you yesterday, to pay you liberally and honestly an amount that will make you, with the part of your reservation that is left, comfortable all your lives. I want to present one or two more important points by which I think you would be doing yourselves a benefit by selling your lands.

First. The President of the United States and the present Congress are the friends of the Indians, and they will not do anything in the way of appointing a commission, or passing acts of Congress that will be detrimental to your interest.

Second. Soon we will have a new election and might elect a new chief. We change every four years; we hope for the good of the Indian, and of our nation, that there will be an exception in this case. In case of a change either of Congress, or of the President, it might be detrimental to the Indians. In that case they might get bad men enough in Con-

gress to stop all the Indian annuities and the feeding of them; they may say the Indians have their reservation, and may keep themselves without the aid of the Government. That is our present fear.

Any negotiation that you make, or any sale you effect with this commission, will be binding in every future Congress; any change that is made now or hereafter cannot be made without your consent. I will show you how a sale at this time will be a perpetual benefit to you. The money and remuneration you get from the Government, at this time, will be paid to you according to any arrangement that will suit you, and will be perpetual. In case of the change I spoke of, the interest of this money you will get, and the amount you will receive each year would insure you a support until such time as you will be self-sustaining. I hope you will consider this matter well and not decide finally until you see this matter as the Government and this commission do, for your own good. We have no other interest, and hope for your own good you will take the advice of this commission. I have had a long experience with Indians, and have formed a more favorable opinion of them from my present stay here, and I hope you will act for your own good.

Governor McCook. The commission instruct me to say that they desire to meet the Indians to-morrow at 12 o'clock, and unless we can come to something definite, on which we can base a negotiation, we will leave the next day. I mean, on which we can begin to base a negotiation, we will leave. Of course, if you conclude to enter into some negotiation with us, it cannot be done in a day, but if you do not decide on something definite to-morrow, we will leave. We do not want the opinion of one or a few, but we want it of all. Have all here promptly at 12 o'clock.

FOURTH DAY.

August 31, 1872.

Council convened at half past 2 o'clock.

CHAVEZ. I want to know if the words and talk of the president of the Board of Indian Commissioners are the same as that of the commission for this negotiation?

General McDONALD. They are the same as regards general matters, but he has nothing to do with these negotiations. He has authority over all Indian matters, and over all agents in the country.

CHAVEZ. I want to know whether Mr. Brunot might effect any change in anything that is done by the commission?

General McDONALD. No, he could not. Mr. Brunot came here as he goes to all parts of the country, to do good to all Indians with the best of feelings. He is devoting all his time to the good of the Indians without any compensation; he visits all the agencies to see that the Indians are fairly dealt with.

CHAVEZ. If Mr. Brunot talks anything here, I do not think anything can be accomplished with the Indians.

General McDONALD. Do you not want anybody except the three commissioners to say anything here?

CHAVEZ. That is what I want. As Mr. Brunot has nothing to do with this commission, I don't think he ought to say anything. If the Government has anything to say, we want to hear it. You are one of the men who are here to trade with us.

Mr. BRUNOT. If the commission has no objection, I will set this matter right. I want to say why I do not intend to say anything in this business. Congress and the President are above all. They make one

law telling me what to do; they make another law telling this commission what to do. I have nothing to do with the law that makes this commission. I come from the President about other matters.

Governor McCook. Please tell them what your business is.

Mr. BRUNOT. After you get through negotiating, I want to talk to you from the President; but I do not want to say anything about buying or selling your lands, or anything on that subject, because everything connected with it has been intrusted to this commission. When I spoke the other day, it was because this commission asked me to do so.

URE. That is when the Indians found out you wanted to talk about something else. Now we understand it, and it is all right.

Governor McCook. We want to know if the Utes have found any reason why they will, upon any condition, part with any of their lands? When you make an expression in regard to it, the commission wish the chiefs representing each band to say yes or no.

GUERO, (Tabeguache.) I know that you three commissioners come here to buy our land. I have known for some time that you were coming, and I think we will not sell it. Every day there are children being born in our tribe; and if you say our reservation is large, we know that it is small. We see all the other land is being occupied, and there is no other place for our children to go but this reservation. As you are writing it down, the President will see what it says, and will agree with it, and the President will say his son has not sold it.

Governor McCook. It is all written down, and the President will see it.

GUERO. There is no cause for any hard feeling over this between me and the President, or the people.

Governor McCook. No matter what the result is, there will be no hard feeling between the President or the people on account of it.

GUERO. Anything a person likes well he does not like to sell. So it is with this. We do not want to sell it. We are getting tired of this. When a person wants to trade, he can do it as well in an hour as waiting until he gets tired.

Governor McCook. I want to hear from Kan-e-a-che whether he approves of what has been said. I want to hear from all these chiefs. Any of you can make a speech long enough to say yes or no. Yes, if you wish to negotiate, or no, if you do not.

KAN-E-A-CHE. I am of the same opinion as Guero. There is no use talking any more about it.

Governor McCook. Does any of the other chiefs want to say anything? If not, I have something to say on the part of the commission.

TABEGUACHE. We are all of the same voice. When two men trade, they trade, and when they do not, they are friends. It is the same, when the principal men say anything, as if we all said it. What is the use of asking others?

Governor McCook. That is all right. Now I want to say something for the principal men of the whites. I speak now not only on behalf of this commission, but in behalf of the Government we represent. You have declined to make a new treaty with us. Very well. We have no bad feelings about it; they are as kindly as when we came here. It cannot change the feeling of the government or of the people here. If you insist on the Government standing by the old treaty, and enforcing it as it is, that is very well too. But what must inevitably be the result of that? The Utes say the white men must not come upon their reservation. That is your part of the treaty that must be fulfilled on the part of the whites. Then, on your part, you have agreed by this treaty

that you will remain upon your reservation; and one-half the Utes in the house have never been upon the reservation until they came to this council. Now, if you insist on our complying with this treaty, we can have all the miners off your reservation by the 1st of December. But if we do this we will expect you to comply, on your part, with the letter of the treaty, and have the Weminuche, the Capote, and the Mouache Utes all inside the limits of the reservation by the same time. There are two sides to every contract. If you call upon the Government to fulfill its part of the contract, it will be done; but the Government will call upon the chiefs and the Ute nation to fulfill your part in as good faith as it does its part. So if you say to us, have the miners off the reservation by the 1st of December, we want the Cimarron, the Mouache, and the Weminuche Utes that are over in Utah, the Capote, and all the other Utes to be on the reservation at the same time, and to stay on it perpetually. Are you all willing to do, that, and to pledge yourselves to have it done?

SHA-WA-NO. The Government has to comply with its word.

Governor McCook. Sha-wa-no, are you willing to place yourself in a position where you can never go to Denver again? That is what you are asking of us, that no whites shall go upon your reservation, while the Indian wanders where he pleases. I see Sha-wa-no and Pi-ah in Denver every month in the year.

SHA-WA-NO. I understand the treaty, that by doing no wrong we can go to the States if we please.

Governor McCook. Have these miners been doing any wrong on your reservation?

SHA-WA-NO. It is the same as if the miners were stealing, getting on our reservation.

Governor McCook. When you go to Denver do you not steal, when your ponies eat the white people's grass? Grass is just as valuable to your horses as gold is to the white people.

SHA-WA-NO. Being at peace, there is no law that prevents a man going where he wants, and getting his living; our treaty is that way, and we cannot help saying so.

General McDONALD. Sha-wa-no is right. We will accord all to you that you do to the whites.

SHA-WA-NO. I have nothing more to say. I am going up there in peace, and trying to make my living; but I know this is our reservation.

Governor McCook. We are always glad to see Sha-wa-no at Denver, and he ought to be willing to let the whites come on this reservation; both have to make their living.

General McDONALD. I will be glad to see Sha-wa-no at my house in return for this visit.

SHA-WA-NO. When I go to Denver I do not disturb anybody. I do not dig up the earth, and I disturb nobody, as these miners do.

Governor McCook. Have any of you ever been on the mountain where the miners are? Can your ponies live there, or can any of you make a living there?

SHA-WA-NO. It is a great hunting-ground for us. There are sheep and deer, and it is a matter of great importance to us.

Governor McCook. That is not on the mountain where the mines are.

SHA-WA-NO. Yes, it is on that mountain.

Governor McCook. What we agree to give in beef and other things are worth more than all the game you would kill in these mountains in five hundred years. We do not want any of your pasture lands.

SHA-WA-NO. There are deer and game there that increase very fast. In the winter they run on the lower lands, but in the summer they go up on the mountain and raise their young.

Governor McCook. The talk has drifted into other matters. You have given your answer, and I am now talking of your duties. The Utes have been in the habit of going where they please on the white man's land. The Indians tell me these miners are good fellows, and you go among them, and they feed you and treat you well. I suppose two-thirds of the game you kill every year is killed upon the land of the white people. You come into the country of the white people every year for your guns, ammunition, and things you want.

AN-KA-TOSH. We are not prohibited by the treaty, while there is peace, from killing game wherever there is any.

Governor McCook. So there is nothing in the treaty to keep us from mining; neither of us can eat gold, and the game is the most important, when you come to subsistence. Do you really want the Government to draw a line and say, the Utes shall never cross it in pursuit of game, and the whites shall never cross it hunting for gold? Remember that is what you are contending for.

UHE. What is your reason for putting all this before us?

Governor McCook. Simply I want to tell you that if you insist on the Government fulfilling its part, it will insist on your fulfilling your part; that is the letter of the bond.

SHA-WA-NO. It is one Government; you are a legal man, and why are you talking so much about it?

Governor McCook. You have been in the habit of going off your reservation and killing game wherever you please. The white man has made no objection; you insist on enforcing the treaty, and say no white men shall go on the reservation. Are you all ready to come on the reservation, and to stay upon it all the time? We acknowledge the fact that you have a right to complain. These white men have gone upon the reservation, and since the day of the treaty you have come upon our lands, and have we not a right to complain? The whites have violated the treaty, and so have you a thousand times.

SHA-WA-NO. It is years since this treaty was made, and we have been doing just as we understood the treaty required.

Governor McCook. The complaints of the Indians that these white men use your land have gone to Washington, and that was what brought this commission here. Your agents did their duty in that respect; at the same time, hundreds of complaints came from the whites on the borders of your reservation, that the Indians were violating their treaty, and were coming upon the lands of the whites. The Government did not want its ears deafened by these complaints from white men and red men; and this is why this commission was sent.

SHA-WA-NO. In what part of the Territory have the Indians done any harm?

Governor McCook. What harm have these miners done?

AN-KA-TOSH. What did the President say when he sent you to buy our lands? Did he tell you to ask so many questions?

Governor McCook. We only ask one question; yes, or no; and then we only tell you your duties.

General McDONALD. We were sent to discuss the matter fully, so that both parties will understand their position.

AN-KA-TOSH. This is not right; the contract is only one way.

General McDONALD. We want to show the Utes what their duty is, as well as the duty of the Government to them. The more we discuss

the matter and understand it, the better friends we will be. There is no hard feeling, and the more we talk to the Indians the better we like you.

Governor McCook. We appear to be unable to come to any understanding.

MAU-CHICK, (Gray, one of the Monache war chiefs.) You are the governor of the Territory; you have come here to contract with us, but as you cannot, you ought not to think it strange. My business is only to fight with the Kiowas. I have never seen the governor or been at any treaty before. I have never been in any council, but I always hear what is going on. I have but one thought, and that is to be at peace and quiet. The Cimarron country was my country; I always lived there. I see that country is filling up with people, but I never disturb any one, and my wish is to be there at peace with every one. Since I first opened my eyes the Indians of the plains have always been my enemies; never the white man. If I die, it will be by the hand of my enemies, and those have always been the Indians of the plains. I have never had bad thoughts against any one. I never want to have any disturbance with the Government, or the Government with us. I have never seen the representatives of the Government before I saw them here. I do not want the Government to do anything that will disturb the good feeling. I have always lived in that country quietly among friends, and I never listened to what Mexican or American said; and now I hear you for the first time. I do not think there is anything to prevent me making my living wherever I can, if I do it quietly, and do not disturb any one. You have come here to buy the land; you have not succeeded, and that is no reason why the good feeling should be disturbed. I have always roamed among my friends. I know it is not in my country, but there is nothing to prevent me.

General McDONALD. Do you intend to prevent the miners from going where they want?

MAU-CHICK. I am a man who lives over there to fight my enemy. It is not my land, and it is not my intention to put my home permanently on their lands as we do here. The reason of my talk is this: the contract says no American can go on our reservation, but the contract says we can go even to the States, or where we please, to make our living, provided we disturb no one.

Governor McCook. He is mistaken; the contract is the same on both sides.

URE. I understand it; if I am wrong I tell you I am a falsifier. I can answer for the treaty, and Major Head and Mr. Curtis know how it was; and if I am not right I am a falsifier.

Governor McCook. We are talking about these lower Utes who have never come on the reservation. They agreed with the rest to come and have never done so. The Weminuches, Capotes, and Mouaches agreed to live on their lands and not go roaming about off them.

URE. I know the Capotes are all the time at Rio Navajo.

Governor McCook. You know that is not on the reservation.

URE. The treaty was made with us to include a portion of New Mexico.

Governor McCook. We did not make the treaty, and it does not so read.

URE. They put it down as they saw fit.

Governor McCook. That is not our fault. We have a proposition to make, as we cannot agree. We suggest you select delegates to go to Washington and see the President.

URE. We cannot do that; none of them will go.

Governor McCOOK, (to Ure.) Interpret it to your people. You can talk then with the President and the Commissioner of Indian Affairs, and come to some explicit understanding and come back to your people.

URE. You are writing all we say, and what is the use in going to Washington to talk it all over again?

Governor McCOOK. The President may say things to you that will change your minds and things that we cannot say, as he has more authority than the commission.

URE. What are you going to do, then, with the papers that they are writing?

General McDONALD. They will go to the President and the Department, and may be printed in the papers to let the people see that we are dealing fairly with the Indians.

GUERO. You have been sent here for this business, and now that all our minds have been written down and will be sent to Washington, what is the use in our going to Washington to say the same things?

Governor McCOOK. But the Mouaches have not given any answer as to whether they are willing to come on the reservation or not. We think, and we give the advice as friends, that it would be good to send a delegation to Washington to talk your business all over with the President; you have not been there for a long time, and it would be more satisfactory to the President and the people if you would go.

KAN-E-A-CHE. I have not got two intentions; I have said what I have to say, and I have no business to take me to Washington.

Governor McCOOK. You have not answered my question about coming on the reservation.

KAN-E-A-CHE. What I see here, these houses are part of the treaty. Two men are putting down what my mouth speaks, and there is no need of my going to Washington.

GUERO. That is all; we have nothing more to say.

General McDONALD. These two bands have not answered the question, whether they are coming on the reservation; we want to report that answer with the rest of our proceedings.

KAN-E-A-CHE. I am too old to talk, and I have given my words.

URE. I want to know where the lines of the reservation are.

Governor McCOOK. It is the southern line of the Territory of Colorado and the northern line of New Mexico, by the treaty.

URE. The way the treaty is understood, it takes in part of New Mexico and comes along the top of the mountains.

Governor McCOOK. It takes in no part of New Mexico.

URE. We understood the treaty that it took in part of New Mexico, and that is the reason the Capote and Weminuche were in there.

Governor McCOOK. No part of the Ute reservation is south of the Colorado line, according to the treaty.

URE. The reservation is up at White River and part of the Utes are there, and only part of my people have been off the reservation.

Governor McCOOK. The council is ended and we part friends, and all that has been said will be reported to the President, and we hope there will be no trouble, and that you will have patience and wait until you hear from Washington, through your agent. It is a very important matter, and will require the careful attention of the people at Washington, and I know they will do what is right to protect the Indians and the whites. We will do everything for peace and the rights of all parties, and we hope the Utes will do the same. You must be patient and good-natured. Mr. Brunot wishes to talk to you to-morrow morning about

something else, that has nothing to do with this council. We must go away to-morrow morning.

CHAVEZ. We do not wish to hear anything Mr. Brunot has to say; we said so before.

Mr. BRUNOT. I do not want to talk to you about anything that interests me, but I want to tell you about what concerns you. I want to bring you the words that come from the President. I want to do what the President has told me. I want to tell you what I have to say, and I want to tell the President what you want to say to him. This business is all over. You will sleep, feeling it is all over; and I want to tell the President the Utes have listened to him, and have taken into their hearts his words. If you prefer that I shall go back and tell the President you do not want to hear from him, I will have to go and tell him so; but I would rather tell him that the Utes know he is their friend, and that they want to do what he wishes them to do. I would rather take the Utes' words from their own mouths to him, so that he will know whether the people who have been saying bad things in his ears about them, were lying or not. For this reason I would like to have a talk with you to-morrow at 10 o'clock.

CHAVEZ. A little while ago, you said you had no business to talk.

Mr. BRUNOT. You did not understand me if you thought that.

CHAVEZ. If you have anything to say, let the commission stay till you say it.

Mr. BRUNOT. If it had not been that this commission was coming here, I would have asked you to come in and see me; and I come now, so that I would not have to ask you to come twice.

CHAVEZ. We have an idea what you wish to say. If you wish to learn the Utes that there is a God, they know it already; if you wish to tell the Utes they have a soul, we know it. What else have you to talk about?

Mr. BRUNOT. That is not what I wish to talk about.

CHAVEZ. We have talked about this treaty; and if you talked any more about it, it would not accomplish anything. I am tired asking questions. This is the agency. You cannot accomplish anything in moving it.

Mr. BRUNOT. I told you I was not going to talk about the treaty. If you do not wish to see me to-morrow, I will say a few things now.

CHAVEZ. The Utes have talked about this treaty, and heard that men were coming to talk about it, and never heard that you were coming.

Governor MCCOOK. If Ure wishes, Mr. Brunot will talk now.

Mr. BRUNOT. Whether Ure likes it or not, I will say what I wish. The President has his messengers to the Indians, whom he authorizes to speak to them in reference to the things that are charged against them—to learn whether they have done anything wrong or not. The President was told that the Utes were committing depredations outside of their reservation. There are bad men who do not like the Utes; they have asked the President to send soldiers and make trouble with the Utes. There are other men who like the Utes, and believe they have been the white man's friend, and that the white men ought to be friends of the Utes. These friends of the Utes tell the President the stories told about them are not true. I have said I do not believe the bad things that are said about you. Mr. Lang, who belongs to this commission, has said the same thing. There are two sides; one side say bad things of you; the other good. The Congress and the President appointed men who think the Indians' hearts are good; to go where they

live; to see them and ask them about these things; to ask what wrongs the whites do them; whether it is true they have done wrong, and if they have, to tell them what they ought to do with the men who have done wrong. They are to take the words of the Indians to the President, just as if he had heard it with his own ears. Now Ure can see that it is for the good of him and of his people that the President has sent me to see them. If you were to go on horseback night and day, it would take you three months to go where I live. When you got there, you would find my wife and my home. Why did I come away? Because the President asked me to come. The same Great Spirit talks to my heart that talks to the Utes. I was willing to make the journey, that I might take the Utes' words to the President, and tell him the Utes are the white man's friends. You have told me so, and I believe you.⁶ It is no use to send soldiers here; you will behave yourselves; and to send soldiers would cost a great deal of money, and do no good. When I ask the Utes the questions about these depredations, whether they have committed them or not, am I to go back and tell the President the Utes do not want to hear from him? Is that the way you show yourselves the President's friends? It is not. It is all because somebody outside has told you wrong things, and you do not understand what is for your good. So I have made this long talk to let you understand that I came for your good, and that I may take your words about your own affairs to the President, that he may know that your hearts are good. If you do not wish to meet me to-morrow you can send your words to the President now.

After a pause, Mr. Brunot said: As Ure has nothing to say, I propose, as this council has adjourned, that we shake hands to show that we are friends, and to say good-by.

The council here adjourned.

THE UTE AGENCY.

The Ute Indians now number from 6,000 to 7,000. Persons who were familiar with them twenty years ago, say they then numbered some 20,000; but diseases, principally small-pox and scarlet fever, has rapidly decreased their numbers. They have agencies at Los Pinos, Denver, White River, Uintah Valley, Cimarron, and Santa Maria.

The Los Pinos agency is situated on the western slope of the Cochetopa Range, at the altitude of 9,600 feet. There is little or no land fit for cultivation, and during the few weeks of the summer the thermometer ranges from 50° to 60°. During the month of August, the present unprecedentedly hot season elsewhere, we wore our overcoats, and gathered about good fires every day. The agency buildings, some seven in number, are comfortable; but the location is as bad almost as could have been chosen. A slight attempt at farming and gardening, made the last two seasons, was a total failure. The snows of winter set in early, and the inmates of the agency are shut in from the outside world several months of the year. To expect the Indians to build houses and live in such a region is absurd, and even if they were induced to do so, it would be impossible to subsist them except by the issue of provisions hauled at high prices over the rough road of the Cochetopa Range.

The reservation is a large range of country, bounded east by the 107° longitude, south by the line of New Mexico, west by the line of Utah, and running a third of a degree north of the fortieth meridian. It is, so far as known, a very mountainous country. The greater part of it is unfit for cultivation, and the northern part has little or no game upon

it. In the central part are some good valleys, and the southern part, which is well watered by seven rivers, is the best land for cultivation on the reservation. The larger part of the reservation has never been visited by white men, and is of so forbidding a nature that even the Indians seldom visit it. The southern part is occupied by a number of settlers, and in the San Juan mining regions (on the reservation) are some hundred or more miners. Some have been on the reservation, against the protest of the Utes, over a year. A gentleman *en route* for the council, said he passed eight wagons and fifteen men taking a quartz-mill in, to be erected upon the reservation. The location of the mining country and the extent of it are very indefinite, some saying that it extends through all the eastern side of the reservation; others, through all the mountains. The San Juan (present) mining region is on the western side of the reservation. There are twelve employés: a miller, assistant miller, carpenter, blacksmith, farmer, (acting commissary,) a herder, and two assistant herders, a cook, and three laborers. There are no women at the agency, the washing of the agent and employés having to be sent thirty or forty miles.

A small saw-mill was erected some time ago, but has only been in operation some three or four weeks. It turns out 1,600 or 1,800 feet of lumber per day, and requires the services of three men to run it. The logs that are now being sawed were hauled in by contract two years ago. The lumber, when sawed, is traded at \$20 per thousand feet to the contractor, who furnishes, in exchange, vegetables for the table of the agent and employés. The mill was built under a provision of the treaty, for the purpose of erecting Indian houses, but owing to the bad location of the agency, the building of them at this point would be useless. It may be wise to saw up the logs now on hand; but that being accomplished, the continued running of the mill is hardly desirable or proper.

There has been, as yet, no attempt to start a school at this agency. We were present at an issue of supplies. Before the issue was begun, about one hundred and sixty squaws had come in with their children; but before it was completed, some five hundred Indians had gathered about. Provisions were issued to two hundred and six families. The issue was made by the agent to the sub-chiefs, and by them distributed to their people. In their distribution there seemed to be no system, but all the Indians were apparently satisfied with their share. Prior to our arrival, issues were being made to twenty-five hundred Indians; but the issue we saw was to fifteen hundred. It is questionable whether there were over a thousand Indians present during the council. In the issue of beef, thirty beeves were turned out and killed by the Indians, and each seemed to take as much and such pieces as he wished. The slaughtering of the beeves was cruel in the extreme. The cattle were turned upon the plain, pursued by the Indians on horseback, and some of them were shot many times before they fell. The hamstrings were then cut, and at once the removal of the hide was begun. In some cases large pieces were cut from the animal before it was dead.

A more humane and at the same time more systematic method ought to be adopted, not only in the interest of economy, but also for the good of those to whom the provisions are given.

Mr. Brunot had the following conversation with Ure, the head-chief, and a half-dozen other chiefs:

CONVERSATIONS WITH URE.

URE, (to Mr. Brunot.) Do you know Friday, a chief of the Arapahoes?

Mr. BRUNOT. Yes.

URE. Some ten years ago the Utes had a fight with the Sioux, on the Platte. We killed one Indian, and knew it was a Sioux by his shirt, which was of a peculiar kind, worn only by the Sioux. After the fight my boy, about five years of age, was missing, and a Mexican who traded with the Sioux has since told me that Friday had my boy, and a Mexican woman who was married to a Sioux also told me a year ago that she had seen my boy, and that Friday still had him. Some of the Sioux came every year to White River, and a party came south last year.

Mr. BRUNOT. I will inquire among all the Sioux, and if your boy is found, and is willing to come back, I will try and have him come.

URE. If the agent talked to him, and got him to remember that he was a Ute, he would probably come, and I would like very much to have him.

Mr. BRUNOT. Do you know about the killing of Miller, the agent of the Navajoes?

URE. I was there when Miller and three men started out. At that time no Utes were in that country. The Weminuche Utes had gone north before the rivers rose, and could not get back. At the time Miller was killed, there were no Utes there. After I heard of it, me and my wife and three others went over and we only found one man in the whole region, and he had no horse and was naked. I gave him a blanket.

Mr. BRUNOT. Do you know who has the horses that were taken from Miller's party?

URE. I do not know; there were three white men with Miller, and they might have done it, but I do not know why they should kill the agent.

Mr. BRUNOT. Had the naked Indian you saw a gun?

URE. He had a very poor one, good for nothing, all tied up with strings. We are trying to find out who committed the murder. The Indians are not all here now, but when we leave here, we may meet the others, and find out who did it.

Mr. BRUNOT. There are many men who say it was the Utes, and blame the whole of you with it. Now if you find out the men who did it, these men cannot blame you all with it. If you find the men you should at once come and tell your agent. There are many bad white men who want soldiers sent to take your country, and give it to the miners. The friends of the Indians do not like that kind of people. There are so many miners in your country, and more are coming, they are getting so numerous, and have so many friends, that the friends of the Indians thought it would be better for you to sell part of this country and get paid for it. That was the reason I said in the council you had better, for your own good, listen to the advice of the commissioners who had been sent to treat with you.

After the council, Mr. Brunot had a further talk with Ure.

Mr. BRUNOT said: "Do you wish to have the other Utes come and live upon the reservation?"

URE. They live down in New Mexico; but none of that country is theirs. While they behave themselves they can stay there and get a living; but this is their reservation. By the treaty, this is the reservation for all the Utes. By the treaty, there was to be an agency at White River, and one here. Two have been established in New Mexico; but that was only that they might get a few things that the superintendent in New Mexico wanted to give them. If they wanted to get the annuity goods and supplies that belong to them, they will have to come up here and get them.

Mr. BRUNOT. Ure told me the other day that he was trying to find out who killed Miller. All the friends of the Indians want you to find out the man, so that the Government can see that Ure and the Utes are friendly, and are doing their duty.

URE. I have been trying to do so.

Mr. BRUNOT. Was there not to be a big Ute council in October; and did you not say you would find out then?

URE. I will go away from here, and am going down to that country, and will try and find the man. But there were no Utes down in that part of the country. But the truth will come to the surface, just as corn when it is planted. At the time Miller was killed the Utes were all away, north of that country. In New Mexico, a Ute stole a horse, and some time after that the Ute was taken sick. The people knew he had stolen a horse, and a doctor of Terra Maria poisoned him. That was not right. They might imprison him or punish him; but it was not right to poison him.

Mr. BRUNOT. No doctor would poison an Indian. If I thought a white man had poisoned an Indian, I would do all I could to have him hung. I think the man was sick and died. There are many bad men who say the Utes are going away from their reservation and making trouble.

URE. There are many people who, in their hearts, wish all the Indians were bad; and people come from the States who never saw an Indian, and when they see one they get frightened, and sit down and write that the Indians are bad and doing wrong. Some white men wish the Indians were all dead.

Mr. BRUNOT. Would you not like to have some of the Utes learn to read and write; and then they could write to the President themselves?

URE. I told my people in council last night that some of our people ought to learn to read and write, and then we could send our own words to the President, and would not be under the Americans and Mexicans. I have no children, or, I told them, I would send them to school; but none of them had anything to say about it.

Mr. BRUNOT. If I was an old Indian I might not want to learn; but I would want my children to learn.

URE. It cannot be done in a day. The Utes will come to it some day.

Mr. BRUNOT. The Sioux, who are the enemies of the Utes, are beginning to learn.

URE. But you conquered them first, and could make them do what you want; but the Utes never disturbed the whites, and you must wait till they come to it.

Mr. BRUNOT. But we do not want the Sioux, who are warlike, to get ahead of the Utes, who were always so friendly. What part of your reservation is good for farming, if the agent wanted to raise wheat for you?

URE. Down in San Juan County, where the rivers are, and below where the miners are, about two hundred Utes are farming over on the Uncompagne. Sometimes one farms, and sometimes another.

Mr. LAWRENCE. Ure says he knows the game will soon all be gone, and they can only live by hunting for a little while longer; then they must get to farming and stock-raising to make a living. Then they will have to learn other things. They knew, for a long time, gold was to be found on their reservation. Some day the Indians can get it themselves. They can pan it out. It may be a long time; but some day they will want it. He said the Government had made the lines to suit itself, and

it was unjust, when gold was found upon the reservation, that it should be taken away from the Indians, because it was too good for them.

URE. The words of the Indians in the council were all well chosen words—spoken by selected men who represented the people. Their words were those of wisdom; they could remember them and tell them to their people; and if those written down were not correct, they would know it, when told hereafter what had been sent to the Great Father.

Mr. BRUNOT. How many miners are in the San Juan country?

URE. I do not know. I never trouble myself about it. It is the place of the Government to look after them and put them off, and we told our agent they were there, and that was all we had to do with it.

The negotiations by the commissioners, Messrs. Lang, McCook, and McDonald, were conducted in a manner in accord with the provisions of the act of Congress. They presented the matter fully to the Indians, who understood it. An abundance of time was given for its consideration; and the rejection of the propositions of the commissioners was very deliberate and decided. It is believed that, although failing in its main object, the negotiation was not barren of good results, as it demonstrated, not only the desire of the Utes for peace, but their friendship for the whites. They expressed great confidence that the Government would fulfill the provisions of the treaty with them, by ejecting the trespassers from their reservation, and indicated no disposition or intention to take the duty of doing it upon themselves. While much of the land proposed to be purchased is mountainous, it is said to abound in gold, and much of the remainder is the best farming land on the reservation. They fully understand the provisions of the former treaty, and know that under it they cannot be dispossessed of it, except with their own consent. The hundred or more miners on the reservation are trespassers, and the provisions of the treaty require their expulsion; and one company of soldiers in ten days would expel the whole of them without bloodshed. The Indians have, so far, not molested them, expecting the Government to fulfill the provisions of the treaty requiring their expulsion.

In company with the special Ute commissioners, Mr. Brunot left the Los Pinos agency September 1, crossed the Cochetopa Pass, passed through the Sawatch Valley, San Luis Park, South Park, Poncha Pass, and Ute Pass, reaching Colorado Springs, (two hundred and thirty miles,) at which point we took the Denver and Santa Fé Railroad to Denver, (seventy miles,) arriving Saturday evening, September 7.

VISIT TO SHOSHONE INDIAN AGENCY, WIND RIVER.

Left Denver Tuesday, September 10; arrived at South Pass Thursday, September 12. Found the citizens of South Pass much excited over a reported raid of some three hundred Cheyenne and Arrapaho warriors. They were, at the time of our arrival, said to be engaged with the forces at Camp Stambaugh, under Lieutenant Robinson, and that he had sent into the post for re-enforcements; that all the available men at the post and a howitzer had been sent him.

Mr. Smith, of South Pass, who had just come in from a scout, with a party of citizens on the Powder River country road, reported that his

party had met four Indians, and had driven them into the cavalry, but all had escaped. Some citizens reported having seen, with the Indians, the horses of two missing white men, both of whom they said were surely killed.

Friday morning, September 13, left at 8 o'clock for Wind River agency, fifty miles distant. Stopped at Camp Stambaugh, six miles from South Pass, to call upon General Brisbin, in command of the post. While at Camp Stambaugh, we learned that seven cavalymen, when scouting near the post on the day before, encountered Indians (as they supposed) in a valley, four miles distant, and opened fire upon them, which was vigorously returned. After an engagement of two hours, the enemy "changed their base" to an opposite hill-top, and displayed themselves, eleven in number. A soldier was dispatched to Stambaugh for re-enforcements, but, fortunately, before the re-enforcements and the cannon arrived, it was discovered that the supposed Indians were a party of eleven citizens, in search of the two missing men, who had also taken the soldiers for Indians. This event gave rise to the alarm at South Pass City, and to the extravagant statement which greeted us there. A detachment of fifty cavalymen had been sent on a scout after the murderers of Heenan, but had returned unsuccessful. The only Indians they had seen were the four (the same reported by Mr. Smith) who had been surrounded by the company, but succeeded in escaping through their lines, unhurt. They passed within thirty to fifty yards of the soldiers, and, to use the expression of one of the officers, "More than a peck of bullets" had been fired at them.

In regard to the parties making these raids, General Brisbin states that there are marks of many boots, as well as moccasins; showing that among the raiders were white men and Mexicans. He says that he is convinced that all these raids on the Shoshones and whites are made from a camp of "dog soldiers," composed of Arrapahoes and a few Cheyennes and whites and Mexicans, who have a village separate from the other Indians of these tribes, and who are not subject to the control of their chiefs.

A large number of Mexicans who came into the country as teamsters had joined these Indians; and some white men, well known in the country, were known to be with them. At Miners' Delight found the "two missing citizens," who had returned with their horses, having seen no Indians. Called upon the family of Heenan, the man who had been killed.

From all the information we could gather concerning the raid we came to the conclusion that there were not more than a dozen Indians, if any, and that they were renegades, whose object was horse-stealing. Nine horses were said to have been stolen, and one man was killed, probably to get possession of his team. The raiding party escaped safely, spending some forty-eight hours in the region of Wind River Valley, and no further effort was made to discover who they were or where they went.

Arrived at the agency on Saturday evening. Found none of the Indians were in. Doctor Irwin had sent word for them to come. Waited for them some ten days, which time was spent in examining into the affairs of the agency, and visiting different parts of the reservation.

The Shoshone and Bannock Indian reservation, situated in Wyoming, embraces a considerable extent of country, but is very mountainous. Much of the land is high plains and rolling land, (called bad land,) that lies so high above the level of the few water-courses that it will never be fit for cultivation, and much of it is unfit for grazing purposes. There are several well-watered valleys sufficient to provide farms for the In.

dians when they wish them. Much of the land, more particularly to the east and north, is not occupied by the Indians even for hunting purposes, on account of its being open to the incursions of hostile Cheyennes and Arrapahoes, except during the winter months, when the snow on the mountains, bounding it to the east, prevents their getting to it. At any other season of the year both whites and Indians consider any part of the reservation dangerous, and in moving about they always go armed, and usually only in parties large enough for protection.

For many years it has been the custom of hostile bands of Arrapahoes, and white and Mexican allies, to come into the valleys of the reservation, and many of the Indians (and whites) have been killed, and many horses carried away. By the provisions of the treaty the Indians are guaranteed protection; this has never been afforded them, and, for their own protection, each spring the Shoshones have moved down into Utah and over the mountains into the valley of Green River. At these points they come into contact with many of the worst class of white men, by whom they are supplied with whisky, and the result of each trip is demoralizing.

The reservation, although called that of the Shoshone and Bannock Indians, is only intended for the Shoshones. They occupy it to the number of about one thousand. The annuity-goods for the Bannocks, who are assigned to Fort Hall (Idaho) reservation, are sent here for distribution. Until the present season no effort has been made to induce the Shoshones to farm or settle down to the pursuits of civilization. The danger of remaining on the reservation, the necessity of obtaining part of their subsistence, and their excursions south, with other causes, have effectually prevented anything being accomplished. Means have been provided assuring their subsistence at least during the winter, and some three hundred acres have been fenced and broken, with the intention of inducing as many Indians as are willing to begin farming. The urgent need is houses for such as are willing to abandon their wandering life, and the Indians have always been under the impression that by the former treaty (Bridger) they were to have houses built for them, and they say the former agents promised to build them for them.

The agency buildings are badly located, being several miles from any wood for fuel, or timber for building purposes, and as the Indians possess no means of carrying wood except on their ponies, this is a serious objection. The buildings, seven in number, (as provided by the treaty,) and in addition a block-house, school-house, warehouse, and mill, are comfortable, and are pleasantly located. The farm has produced a good crop of wheat, and oats, and potatoes, and other vegetables. The employés consist of the agent, physician, teacher, farmer, carpenter, blacksmith, engineer, miller, two interpreters, and three laborers. These employés are paid by the year, although for about six months in the year all the Indians are away. The physician employed is the regular army surgeon at Camp Brown. Two interpreters are employed at \$500 per year each, representing different tribes, (Shoshone and Bannock,) yet both tribes speak the Shoshone dialect.

The flour-mill, saw-mill, and shingle-machine have just been finished, and are ready for operation.

The school, owing to various causes, has so far been a failure, and none of the Indians have received any benefit from it.

In the issue of provisions (which we saw) Doctor Irwin's system was the best we have seen anywhere. An accurate census of each *tepe* (one hundred and eighteen in number) was taken, and a record kept in the books of the office. Each *tepe* was numbered, and a metal check, with

a corresponding number, was given its inmates. This check was presented each issue-day, and its number called for the issue of rations corresponding in amount with the number occupying the *tepe*. The census taken showed the number of men, and boys over six years, 330; women, and girls over six years, 336; children under six, 130; total, 896.

The amount of issue for ten days was 6,516 pounds of flour, and about an equal amount of beef. The issue of the beef was not so systematic. The beeves were killed and then given to the Indians to divide as they saw proper.

After the council with the Indians Mr. Brunot had a conversation with Wash-a-kie, the chief.

CONVERSATION WITH WASH-A-KIE.

Mr. BRUNOT: Did you like the agent when he first came here?

WASH-A-KIE. I liked him; he gave blankets to all.

Mr. BRUNOT. Did any one tell you the agent was not good?

WASH-A-KIE. Many whites told me he was bad; once in a while one would tell me he was good. All the Indians like him; he does not tell lies; he is slow about things, and I like him for that. Some whites tried to drive him away; they sent letters to Washington saying he was not good. They lied about it.

Mr. BRUNOT. Men told me Wash-a-kie did not like the agent.

WASH-A-KIE. They lied; I never said so.

Mr. BRUNOT. I think the agent is a good man.

WASH-A-KIE. He has a good heart.

Mr. BRUNOT. He has a straight tongue. When you want anything go to the agent and he will tell you the truth. I hope you will help the agent to do what he wants; it is for your good; you must not mind the lies you hear outside. The agent wants you to send your children here to school; it is not to do the agent good, but the children good. The President and all the friends of the Indians want that. There are many men who do not want the Indians' lands or goods; they want to do the Indians good. Many bad white men do not like the Indians; these people say they are only fit to be killed. Now, the President is one of the friends of the Indians; the Indians ought to try and help their friends. When we try and help the Indians, you ought to help us by trying to do well. When you do not listen to your friends then you help the men who are working against you. When the President has sent an agent whom he thinks a good man, you must always listen to him. You told me you had three Bannocks here; do you want the other Bannocks to come and stay on the reservation?

WASH-A-KIE. No; I do not want them here; some of them are mean, and I do not want them here.

Mr. BRUNOT. Have any of the Shoshones been in Utah below Salt Lake this spring or summer?

WASH-A-KIE. A few of the Shoshones were in Cash Valley this summer.

Mr. BRUNOT. Do any of them go down to the Ute reservation?

WASH-A-KIE. No; they do not any of them go there.

Mr. BRUNOT. After this talk is over are you going to stay here this fall?

M. McADAMS. They will do whatever is asked of them; if they are provided for they will stay here, or if they are told to they will go off and hunt.

WASH-A-KIE. We will go out this fall; we want to get some buffalo meat and robes, and then we will come back and stay all winter.

Mr. BRUNOT. Would Wash-a-kie and his people want to have fields and stay here next spring?

WASH-A-KIE. I don't know about that; I am going away for awhile this fall to hunt.

Mr. BRUNOT. Do you want your people to learn to farm?

WASH-A-KIE. I would like to have houses; some of the people might stay; if they have no houses they have to move around; we are afraid of the Sioux; they may come and kill some of my boys.

Washakie said that a party of eight of his men took the trail of the party who killed Heenan and followed it to the Sweetwater, being gone three days. He said, I think Heenan was killed by Indians, and that there were fifty or sixty Indians in the party. I do not know whether it was done by Arrapaho, Cheyenne, or Sioux. That Friday, chief of the Arrapahoes, pretends to be very friendly with the whites; he goes to Fort Fetterman and is the friend of the whites until he gets enough of powder and lead to do a year, and then he goes and gives it to the hostile Indians, and they kill the Shoshones and the whites with it. He lives in the Powder River country, and there is where these Indians who raid on this region come from. Medicine-man stays with Friday all the time. Mr. McAdams found a hair lariat near where Heenan was killed that was like the Arrapahoes make. Heenan was not scalped, perhaps because his hair was cut short. The reason the Arrapahoes come in every year is, may be, to avenge the death of Black Bear, who was killed with his son and mother-in-law, by the whites, near the village of Atlanta.

Having visited several sections of the reservation before arranging for the ceding of a portion of it, Mr. Brunot was satisfied that a sufficient quantity of good farming land was still left to provide each of the Indians with a good farm.

In view of the proposed action of Congress looking to the purchase of a portion of the Shoshone reservation, and the probable removal of settlers from the remaining portion of it, Commissioner Brunot met the settlers, and they made the following statements in regard to their claims:

STATEMENT OF SETTLERS ON SHOSHONE RESERVATION.

The following are those having claims on the reservation:

Thomas Cosgrove, John L. Parker, Darius Williams, William Evans, William Boyd, James Rodgers, Tilford Kutch, and U. P. Davidson. (The last two claimants had been previously ordered off the reservation.)

WILLIAM EVANS. I have a claim on the reservation. I came May 18, 1868. I did not build a cabin on my claim until the next season. I helped to build a cabin on the reservation, but not on my own claim. Kutch, Davidson, Parker, and myself came on at the same time; and for protection we built one cabin, and all lived in it. We were the first men who came into the valley to live. Have made improvements from time to time ever since. I have fifty acres under fence, thirty-six to forty acres broken. I have a house—no barn, only temporary poles, which are covered every winter with straw. I have been afraid to make improvements since it was made a reservation. It would be hard to say what my improvements are worth. They would have cost considerable money at the time I built, as labor was high and scarce, as well as material. It was made a reservation the same summer we came in. We

heard it in August, but were not certain about it. The treaty was not ratified until January or February following. I had only a little garden. It would cost for breaking land now about six dollars per acre. I cannot say how much it would cost to get out poles and make a fence. At the time it was done, it would have cost much more than it would now. I think the fencing would cost now five hundred dollars. Have paid as high as eight dollars per acre for breaking sod. At other times had it done for six dollars. .

JOHN L. PARKER. I came into the valley May 16, 1868, at the same time Mr. Evans did. I put up improvements the same season. Did it in the fall. I built a cabin and lived in it. It had a cellar. I had no land inclosed. I built a house and dug a well. I was not able to plow my land, or haul poles, for want of a team, so I went with Mr. Evans. I was going to break some land last fall, but Dr. Irwin advised me not to.

Dr. IRWIN. When I came here I found Mr. Parker with a good house and well. I found him ready to break some land. I told him I would take possession of his land, and inclose it in the agency farm; but it would not interfere with his claim. He would stand the same as other settlers.

M. MCADAMS. I have no claim. I live in Mr. Cosgrove's house.

THOMAS COSGROVE. I came here in August, 1869. I bought my place from Mr. Rodwell, who came in the summer or fall of 1868. Have made some improvements since. Have broken twenty-five acres of land. Have forty acres under fence. Have a fence made of pine poles. It is not as good as the doctor's fence. I have about a thousand poles or more, and probably two thousand posts. There are three posts to a panel. I have a sod (adobe) house, about eighteen by twenty feet, with poles and dirt roof. I was living in a log house in 1869. Indians came in and killed my partner, and run off our stock. I built a sod house then for better protection.

DARIUS WILLIAMS. I have been coming and going on the reservation since the fall of 1868. I bought my place from Mr. Sprague, who came in June, 1868. Bought it in May, 1869. I have a stone house, twelve by sixteen feet. Have about twenty-five acres broken. I have had pretty near all my land inclosed at one time—almost seventy acres. The Indians burned up almost one hundred rods of fence, and I had to cut it down. I have almost thirty acres inclosed now. It is a spiked fence, like the doctor's fence. I threw out part of my land that was broken, because I could not get posts to fence it, after the Indians burned my fence. I am sure the Indians burned it. They were camped on my ground. Kutch told the Indians where his fence ended, and that they could burn the rest if they wished. Wash-a-kie ordered them to quit burning the fence, but they continued to do so. I notified Mr. Stevenson, as Dr. Irwin was absent. The Indians were told it was their ground and their fence, and they had a right to do what they pleased with it. They were told to burn it. I never blamed the Indians for it as much as I blamed Kutch and Davidson, who told them to burn it.

WILLIAM BOYD. I came here in September, 1870. I bought the place. It was improved almost the same time as Mr. Evans's. It was improved by Mr. Doty. He built the house. Mr. Marshall bought from Mr. Doty, and I bought from Mr. Marshall. I have a quit-claim deed. There was a stone house, 20 by 17, 8-foot wall, with a cellar and a log building, 16 by 15, and 20 acres of land under fence. I have put up one log house since, and have 60 acres under fence now. There was but 20 acres when

I bought it. I have 36 acres under cultivation. Have a good well, walled up.

Mr. BRUNOT. I do not know what course will be taken in regard to settlers. If I were settled on the reservation I would not make any more improvements until some decision was come to about it.

WILLIAM BOYD. I thought I had a right to hold the land when I bought it, because I had a Shoshone wife; but I have learned since that I have no more right to hold it than any other citizen. I will be satisfied if I can be paid what I expended; or if I cannot, I want to know it, and get out, if I have to go. I bought the place because it was improved, and I thought I had a right to hold it.

Mr. BRUNOT. I think the question ought to be settled promptly, and I do not know how the Government could settle it, except by requiring the settlers to leave. I would be sorry to do anything that would prevent the settlers from getting pay for all their improvements. I think you ought to be paid for them. It is my duty, as an Indian commissioner, to look into this affair; but I have no authority to act.

WILLIAM BOYD. We would be better satisfied if we knew whether we were to get anything or not.

THOMAS COSGROVE. I did not know it was going to be an Indian reservation when I came here; and I purchased my place from Mr. Rodwell. It was said that a reservation had been laid out for these Indians, but that they would not live here.

Mr. BRUNOT. I think you ought to have a reasonable compensation for your improvements. Those who came here in good faith ought to be paid.

WILLIAM BOYD. I thought as my wife was a Shoshone I had a right to live on the reservation; but I found I had not. But I do not want the Government to support my wife, and if I am not entitled to anything, I want to know it.

Doctor IRWIN. General Augur, at the time of the treaty, said to half-breeds and men who were married to Indian women, "You ought to move on to the reservation, and show these Indians how to farm."

M. MCADAMS. I heard General Augur tell that to Jack Robinson at Bridger, and there were plenty others who had Indian families heard it.

WILLIAM BOYD. I came in on that account.

Mr. BRUNOT. Kutch and Davidson's claims are beside that of Mr. Williams. What are they worth?

DARIUS WILLIAMS. Kutch has about 30 acres, and Davidson not so much.

Doctor IRWIN. How many days' work would it take to make the ditch to Kutch's place?

WILLIAM EVANS. All that were here at that time helped to make that ditch. It was a ditch that belonged to all of us, and irrigated all our gardens. Ten to twelve of us worked, off and on, for two weeks, making it, probably, fifty or sixty days' work all told on the dam and ditch. With a plow and oxen it would not take long to do it; but it was made with the pick and shovel.

JNO. L. PARKER. We worked off and on at it. Eight or ten men worked about five days each. Did not work very hard at it.

THOMAS COSGROVE. I did not work at it.

WILLIAM EVANS. It would carry about 1,000 inches of water if it run very full. It would not carry that much now. It was 2 feet on the bottom and 3 feet on the top, and about 1½ to 2 feet deep. It ought to carry about 1,000 inches. It is about a half mile long.

Mr. BRUNOT. Could you make an estimate of the value of Kutch's place?

WILLIAM BOYD. His place and mine are of about the same value. My place cost me \$1,160, buying the improvements and counting what I put on since. They are both of about the same value.

Mr. BRUNOT. Would you consider Kutch's place has as many improvements on as William Boyd's?

DARIUS WILLIAMS. I would not think it was as well improved. The fence was put up last spring, and did not amount to much.

THOMAS COSGROVE. I think last spring, when he left, there was very little difference between them; if anything, Mr. Boyd's was the best. On Davidson's place the buildings are better; but there is not so much land broken. Davidson's stable is the largest building in the valley, outside the agency. It was built for a house, but never finished. I traded the house to him for a horse. It was much less than it was worth. I bought it from Mr. Rodwell; but it was badly located, and I sold it. I do not think he has as much land broken by 10 or 12 acres as Kutch has, or as much under fence.

Mr. BRUNOT. Would you give \$800 for Davidson's improvements, if you thought the title was good? I mean for the improvements without the land.

THOMAS COSGROVE. I think it is worth \$800 to \$1,000 for the work that has been done. I would give \$800 for it.

Mr. BRUNOT. All the settlers in the valley are here except Mr. Rodgers; where is he?

Doctor IRWIN. Mr. Rodgers was out cutting hay and could not be gotten.

THOMAS COSGROVE. Last spring I bought a place because it was improved, and thought if it was right I could put in those improvements and be paid for them. I bought it from Mr. Espy. He came in the winter of 1869. I thought if I was removed I would get the value of the work done. I did not buy it to speculate.

Mr. BRUNOT. How many men are living in Popo-Agie Valley?

C. C. WILLIAMS. Seven: John Carnes, Jacob Fry, John Barnum, Ernest Honicher, John Nott, Henry Lovell, C. C. Williams, and Mrs. S. L. Richardson.

Mr. BRUNOT. How many on the Little Popo-Agie?

C. C. WILLIAMS. Four on the Little Popo-Agie, and one on the Red Canyon. John Murphy, Martin Honicher, Joseph Farris, Edward Young, and a German man with Young, on the Little Popo-Agie, and Mr. Barrett and Mr. Tweed in the Red Canyon.

Mr. EVANS. I think that is all that are there.

Left Wind River Valley agency September 30, arriving at South Pass on the evening of October 1. Stopped in Miner's Delight, (Hamilton City.) Made further inquiry as to the circumstances of the killing of Heenan; also as to the report current in the valley that the Indians had shot Johnny Atkins's horse from under him, on Saturday. Learned that the horse was shot by two white men in day-light, for the purpose, as he (Atkins) thought, of robbery. The most trivial circumstance, and all the misdeeds of whites, are attributed to hostile Indians, although there are probably none within a hundred miles; and thus a feverish state of excitement is kept up.

In answer to the queries of persons in all of these towns, as to what was the prospect at the reservation, Mr. Brunot explained the provisions of the articles of convention, dwelling more particularly on the part in which, while the settlers now in the valley are permitted to remain, the

Government binds itself not to permit any more to go upon the reservation until after Congress has ratified the articles of convention.

In answer to the question whether the stock in this section could be driven on the reservation to winter, Mr. Brunot said that he did not wish in anything to interfere with the details of agency matters, or with anything that came under the supervision of Doctor Irwin as agent, and that while it was certain he (Doctor Irwin) would not permit large herds of stock to be driven in from other places to be wintered on the reservation, yet he (Mr. Brunot) thought it probable that if the milch cows, oxen, and work-horses now in the neighborhood were driven in, and arrangements made with parties now there to winter it, that Doctor Irwin would not object. Mr. Brunot said he knew that Doctor Irwin would not let herders or other new men go upon the reservation, pending the action of Congress.

Arrived at South Pass on Tuesday evening. On Wednesday morning left for Corinne, arriving Thursday evening, October 3. Leaving the same evening, arrived at Pittsburgh October 7, 1872.

FELIX R. BRUNOT,
Commissioner.

THOMAS K. CREE, *Secretary.*

REPORT OF FELIX R. BRUNOT ON CHARGES AGAINST DOCTOR JAMES IRWIN.

BOARD OF INDIAN COMMISSIONERS,
Pittsburgh, October 28, 1872.

DEAR SIR: I respectfully return herewith papers in the case of charges against Doctor James Irwin, Shoshone agent, Wyoming Territory, together with my report of the investigation, and papers connected therewith.

Your obedient servant,

FELIX R. BRUNOT,
Chairman.

Hon. C. DELANO,
Secretary of the Interior.

BOARD OF INDIAN COMMISSIONERS,
Pittsburgh, October 26, 1872.

SIR: I have the honor to report that in compliance with the request of Department letter of May 6, 1872, referring a communication from Hon. F. A. Walker, Commissioner of Indian Affairs, (with accompanying papers, containing charges against James Irwin, Indian agent,) to the Board of Indian Commissioners for investigation, and in accordance with instructions of the Board, I visited the Shoshone reservation, accompanied by Thomas K. Cree, secretary of the Board.

We arrived at South Pass City on the 12th of September, and at the agency on the 14th.

We conversed with and heard the statements of a number of the principal citizens in South Pass City, Atlantic City, and Miners' Delight, the towns nearest to the agency, and of all the settlers in Wind River Valley, save one, who was absent, and Kutch and Davidson, who

had been removed. Also the statements of the commanding officer at Camp Stambaugh, near Miners' Delight, and Camp Brown, within two miles of the agency, and such other information as could be elicited from all persons met during a two weeks' stay in the vicinity.

Memoranda of the principal conversations at which he was present were taken by Mr. Cree, and are herewith submitted, together with statement of Captain R. A. Torrey, two affidavits of J. I. Patton, teacher; affidavits of William Evans, William Boyd, M. McAdams, John L. Parker, Darius Williams, Thomas Cosgrove and C. C. Williams, settlers. Also report of convention with Wash-a-kie, and affidavit of Doctor James Irwin, agent. The persons who had been ordered away from the reservation having left the country, could not be examined.

Taking up the charges in the order of the papers containing them, the following conclusions are respectfully submitted:

FIRST PAPER.

1st. The charge of "an arbitrary exercise of power," &c., seems to have been adopted by the petitioners in consequence of exaggerated statements made to them by persons who were ordered away from the reservations by Doctor Irwin, in the discharge of his duty. The character of the persons, their conduct, and their influence with and example to the Indians, fully justified Doctor Irwin in the course he pursued toward them.

2d. Some of the men may possibly have been employed at some time as teamsters or herders by Government contractors; and Anthony had some time before a contract for building. None of the persons ordered off were "Government contractors." No cattle were removed, and consequently none of the loss spoken of could have been sustained. The contractor for hay and wood at Camp Brown was Mr. Moore, the trader, who informed us that his stock was not interfered with. Both Jules Lamoreaux and Frank Ecoffee were absent when we called upon them. The latter had a beef contract. The statement of Colonel Brisbin (verbal) denies that his stock was ordered out of the reservation. In making this charge, the petitioners seem to have been misled by the misstatements of Frank Bethune and others.

3d. Hamilton City (Miners' Delight) is a town on the reservation where liquor is sold, under license from the county authorities, in defiance of the United States law. The agent sent word to some of the parties that they must not sell liquor to Indians, or they would get into trouble, and from this seems to have arisen the statement of the paper.

4th. As to the dissatisfaction of the Indians, Wash-a-kie contradicts this very emphatically, in a conversation which is reported in the accompanying papers.

SECOND PAPER—LETTER OF J. W. ANTHONY.

The statements about the "teacher," the "Sabbath," the "meetings, &c., are clearly false, and are contradicted by the affidavit of J. I. Patton, the teacher alluded to. As to the ammunition contract, the agent was right in giving it to the trader in preference to a man in whom he had no confidence, and whose offer to furnish it at the same price named no figures. In regard to the deficiency of supplies, Doctor Irwin states that it was caused by the presence of about 400 Bannock Indians, who should have been at Fort Hall reservation, but were caught in Wind River by the winter. The rations of flour seem to be distributed on

this reservation more carefully and systematically than at any I have yet visited.

The statement as to the character of Agent Irwin for veracity is contradicted by every one. The statement of Wash-a-kie's opinion of the agent is contradicted by Wash-a-kie.

THIRD PAPER.

Ivins, the maker of this affidavit, was ordered away from the reservation for bad conduct (see copy of order) in November, 1871, and makes the charge in the following March. That the agent knew of liquor being sold on the reservation is doubtless true, but the intended inference that he connived at its sale is undoubtedly false.

Ivins probably refers to the sale of liquors at Miners' Delight, the threatened interference with which by the agent gave rise to the third charge in the first paper.

FOURTH PAPER.—AFFIDAVIT OF FRANK BETHUNE.

Dr. Irwin states that he notified Bethune while his stock was yet at Green River, one hundred miles distant, and again at Atlantic City, that he must not bring it to the reservation; that Bethune persisted in doing so, and that finding the stock on the reservation and the winter too far advanced to permit safely the removal of the cattle, he consented that they should remain until the roads should again be open, and directed where they might be kept; that Bethune refused to take any direction from him and left the reservation, sold, or pretended to sell, his stock to Frank Ecoffee, and came back defiantly to the reservation as Frank Ecoffee's employé; that he was a bad man, and was again sent away. The affidavit of William Evans, who heard a part of the conversation between the agent and Bethune, confirms this statement. There seems to be no reason to fault Dr. Irwin for his action in this case.

FIFTH PAPER.—AFFIDAVIT OF HIMMELBACK.

In destroying the cabins, Dr. Irwin seems to have acted under a sense of duty, and was justified by the circumstances of the case. See affidavits of J. I. Patton, and letter of Captain R. A. Torrey, and affidavit of Dr. Irwin.

The additional papers are affidavits of Tilford Kutch, and of Kutch & Davidson, and letter of B. Frank Lowe.

In view of the personal character of Dr. Irwin, and the manifest moral improvement his influence and management have produced in and about the vicinity of the agency, the charges of Kutch & Davidson seem preposterous. The affidavit of McAdams exonerates the agent from blame in the matter charged in the joint affidavit, and the neighbors of the men, Messrs. Boyd, Evans, Williams, Parker, and Cosgrove, testify to their bad character, and that they would not believe them on oath.

In conclusion, the course of Agent Irwin in endeavoring to put an end to the demoralizing practices which have in times past followed the Indians to the reservation, and even have been tolerated in the agency buildings, and in banishing from the reservation men who were the promoters of such practices, and were obstacles in the way of good government, is entitled to the highest commendation. That the course of the agent in his conscientious performance of his duty, distorted and mis-

represented to their minds by these bad men, should have excited the apprehension of the citizens of the mining towns, and ranged many good men against him who would ordinarily be found supporters of good morals and strict integrity in the management of Government business, is hardly a matter of surprise. They had been dependent upon the Popo-Agie and Wind River Valleys for winter pasturage and shelter for their stock, and had begun to consider it their privilege of right. Not only so, but many good citizens counted upon the valleys as their own home during the winter. For these purposes the entire mining district of the Sweetwater had no other recourse, and their presence had not only been tolerated, but encouraged by former agents.

Under these circumstances Agent Irwin had no intention to interfere with orderly persons, or with the ordinary stock of the people, but, having issued a general order on the subject to prevent the bringing on the reservation of large herds, from distant points, and to cover the case of disorderly persons, and others whose conduct was prejudicial to good morals and good order, his intentions were misrepresented and misunderstood.

The purchase of the southern part of the Shoshone reservation, including both the mining district and the coveted valleys which are so important to the citizens of South Pass, Atlantic City, and Hamilton, and their speedy opening up for settlement, will, it is hoped, remove the chief cause of their controversy with the agent.

FELIX R. BRUNOT,
Chairman, &c.

Hon. C. DELANO,
Secretary of the Interior, Washington, D. C.

VISITS OF INDIAN DELEGATIONS TO NEW YORK.

BOARD OF INDIAN COMMISSIONERS,
New York, November 23, 1872.

MY DEAR SIR: In your letter to me in October last, you say: "I think it would be well to have printed in the volume of our report some account of the Indian visits to New York, which are so closely connected with the policy promoted by the board. I know of no one who can so well arrange such an account as yourself, and hope you will soon find time to do it." I cheerfully comply with your wishes, expressed in this paragraph, though the materials at my command are rather scanty for making a readable sketch of the various Indian parties who have visited New York this season.

During the year five delegations of Indians, varying in numbers from ten to about fifty persons, have been received and entertained in this city. These parties have generally consisted of one or more head chiefs, and various other chiefs, holding subordinate ranks, together with several of the leading warriors of each tribe represented in the delegation, and a few squaws, and two or three young boys, from ten to fifteen years old.

It may be proper to remark here that these different delegations will be spoken of without making any distinction between them, for, as a general thing, what may be said of one of them is applicable to the others.

In co-operation with the Government officials having these successive

groups of Indian visitors in charge, I have spent considerable time the past summer in making proper arrangements for receiving and entertaining them. Some of these Indians have come from the northern portions of the country, where they have large hunting-grounds in the vast forests; others from the more central regions along the Upper Missouri, and still others from the remote southwestern plains, where they follow the buffalo in their migrations, in order to kill enough of them to live upon their flesh, and to get skins for their tents and other uses. These last are literally wanderers, without any permanent homes, as they rarely sleep more than one night in a place.

Taking all these Indians as a class, they are an extremely difficult sort of people to entertain, because no visitor can speak to them a kind word to cheer them in their lonely condition in our great cities. It is a curious, and almost a painful fact, that nearly all these Indians—including the squaws—were often so home-sick that they would urge the agents to move on, as fast as possible, toward their wild homes in the remote West. They seemed, at times, to long to get away from the most attractive sights which the large cities could afford them. To an Indian, as to a civilized man, "there is no place like home."

With the assistance of Mr. Benjamin Tatham, of New York, and a few other gentlemen interested in ameliorating the present condition of the Indian race, we gave the several sets of Indian visitors similar excursions in and around the city. This was done partly to gratify their curiosity, but mainly for the purpose of impressing upon their minds the great value of our civilization, and the vast power of our Government. Their ideas of a tribe owning all property in common, prepared their minds to take the impression that every great enterprise and work which they saw was a manifestation of the power of the Great Chief at Washington, and I took no pains to get the interpreters to explain to them the difference between the national, the State, and the city powers; but let the leaders carry away the idea that all the people, as one tribe, would unite to punish all Indians who enter into a war against the whites. As an evidence that many Indians still think that by combining they can drive the white men out of the country, I give the following, as told me by one of the interpreters:

One of the Comanche braves told his comrades, when he was leaving home to go to Washington, that he would *count* all the white men he saw on his journey, and on his return would tell the various Indian tribes on the southern plains whether, in his opinion, these tribes could, by uniting their forces, drive the white men out of the whole country.

But all the Indians seemed to be convinced by coming out of their barbarous lands into our civilized country that resistance to the whites is useless, and that the wisest course for them to pursue is to make the best terms they can with our Government for the lands given up for the use of the white men. The more thoughtful of them observed the great superiority of the white men in knowledge, and one of the interpreters told me how the Indians accounted for their inferiority. He said he overheard a long talk by a large group of Indians, in one of the most spacious rooms assigned to them in the Grand Central Hotel, in New York. The question before them seemed to be, "How do the white people get the knowledge which enables them to make such wonderful things as guns, powder, steamboats, locomotives, railways, telegraphs, and many other great things which they have seen?"

One conclusion arrived at in this long conversation was, that when the white men go to sleep the wise spirits come to them in the night

and tell them how to make all these wonderful things. And then the white men remembering what has been told them, get up in the morning and go to work, carrying into effect what the spirits had taught them.

Another conclusion apparently reached by this band of philosophers was, that the Indians had, at some time in their past history, done something which offended these spirits, and that must be the reason why they would not make such communications to them as they do to the whites. The conversation then ran upon the means employed by the whites to keep on such good terms with their spiritual instructors as to obtain from them all the wisdom used in our civilization.

I have detailed these strange notions for the purpose of showing that the visits of Indians to Washington and the large cities of the Union destroy their overestimate of their power as tribes, and impress their minds with permanent convictions of their inferiority to the whites in knowledge and power, and thus restrain them from entering into any warlike schemes. In this respect inviting these Indian delegations to Washington has already been found to be one of the most effective peace measures which the Government has ever adopted.

From my personal observations in the Indian country, and among the Indians here on their tours, I am fully convinced that the President's policy of inviting the influential men and the leading warriors of any tribe which begins to show signs of hostilities, to come and have a talk with him, is one of the most humane and economical features in his general plan for managing these wards of the nation. It is humane not only to the Indians, but also to the whites, especially to the Army, for in nearly all the campaigns against the Indians, a greater number of white men have lost their lives by sickness, sufferings, and in battles, than the whole number of Indians killed in these wars amounted to.

Besides, the practice of inviting the leaders of warlike tribes to a talk with the President and the Commissioner of Indian Affairs has, for three years past, proved *economical* to a degree that will surprise all who are not aware of the astonishing increase of the Army expenses, caused by putting a few thousand men in motion after warlike tribes of Indians, for only one or two months. It is not an exaggerated statement to say that, in the long run, every hundred dollars expended in bringing the troublesome leaders of Indian tribes to Washington, and in returning them to their homes, saves ten thousand dollars to the Government by averting wars with tribes when leaders have been pacified, and often satisfied, by means of this common-sense feature of a wise general policy.

It has already been stated that it is no easy task to entertain Indians who cannot speak or understand a word of English. The interpreters were generally quite unacquainted with most of the objects of interest in this vicinity, and could not give the Indians any very attractive account of them even if they tried to do so, which was not always the case. Under these circumstances we could only give the Indians a chance to *see* such things as they could get general ideas of by sight, without much explanation.

The minds of the Indians, in taking in ideas of things which they had never seen before, appeared very much like those of ordinary children from ten to twelve years old. They evidently depended mainly upon *seeing* to get a general idea of objects, but whenever anything required even a moderate degree of thinking and reflection they apparently failed to comprehend it. They looked with wonder and amazement at the elephants, the lions, and other strange animals, which they saw for the first time in the menagerie and in the Central Park collection. But they manifested very little interest in looking at the engines that

moved the steamers they were sailing in, or the locomotives that drew the cars in which they were riding.

The camels in the Central Park attracted them more than any other animals. When they were assured that these creatures were perfectly tame, they put their hands on their long shaggy necks and felt of their curious humps; and when told how fast this strange kind of horses, as they called them, would carry on their backs a man and a heavy load of goods besides, they seemed to covet them with a feeling bordering on affection. After gazing with astonishment on them and other oriental animals, they turned away, giving only a passing glance at the bears, deer, elk, and antelopes, having doubtless seen larger specimens of them in their own country. The sight of some rather small buffaloes (bison) confined in pens, evidently called forth some Indian wit which caused a hearty laugh in the crowd of Indians looking at these specimens of the great rovers of the western plains.

Some of the agents took portions of their charge, who desired to go to the circus, to witness the wonderful feats of the performers on horseback. These skillful riders over the prairies were astonished at the performances, and could hardly believe in their own eyesight.

As the Indians could not remember the English names of even the more remarkable animals and objects which they had seen, some of the more intelligent among them put together Indian words forming long names descriptive of the animals and objects. An interpreter told me the word for elephant would read, when translated into English, "The big high animal with a tail at each end." The camel was designated by compounding a word signifying, "The new kind of horse that the Indians wanted to have to ride fast on in their country."

At the first sight of the monkeys and baboons, they looked at them with a sort of dread, but soon lost their fears and became greatly amused by their tricks and antics. They called them "The long-armed creatures trying to look like men."

Turning away from the live animals outside of the building, they went into the large cabinets containing stuffed birds, quadrupeds, fishes and reptiles, in glass cases. A large number of the Indians looked upon these specimens as so many *shams* intended to deceive the spectators by making them think they were *alive*, and would injure the people if they were not confined in the cases. Several of the less intelligent Indians took much credit to themselves for having sagacity enough to detect this *cheat*, as they considered it, and with no little pride they pointed out their discovery to some of their companions. The interpreters found themselves unable to convey to the Indian mind the ideas of the scientific purposes for which such collections of specimens of natural history are made.

It would be unjust to infer from this that the Indians are extremely ignorant on all matters. In taking game and in preparing skins for various uses without any tanning apparatus at all, they are in advance of us. Their women can take a number of buffalo-skins just taken from the animals, and go to an ordinary brook or pond of water, and by processes which we cannot imitate, dress them in ways that we cannot understand, and bring out some skins with the hair on, and the leather flexible as in our buffalo-ropes; others with the hair all removed, and the skins soft as our chamois-skins; and still others without hair and the leather as hard as old parchment and stuffed with buffalo-tallow, so that it becomes quite transparent and is as completely water-proof as our best sheet India rubber. Too many have made up their minds that all Indians are profoundly ignorant, because their knowledge

does not happen to lie in the same trains of thought as ours does. The Indians are ignorant, it is true, but they know many things which lie outside of our range of learning, and, on that account, get no credit from us for much useful knowledge.

Returning to the carriages, and riding along the grand roads in the Central Park, the Indians appeared to be but very little impressed with the beauty of the lawns, the flowers, the shrubbery, the trees, and the works of art. Perhaps their thoughts were wandering away in imagination to the grand plains, and forests, and mountains and rivers in their native country, where the vast and the sublime impress all human minds more profoundly than the most attractive beauties of the Central Park can do.

In addition to visiting places of special interest in the city, the Indians have taken a steamboat excursion. Nearly all that have been here have heard from some sources, more or less, about "the big water," as they call the Atlantic ocean; and many of them have been desirous of seeing "the big water" themselves; for few of them place full confidence in what the white men have told them about it, and the size of the fishes taken from its waters.

The collector of this port has uniformly granted the use of a revenue cutter, for taking a party of Indians down the bay, whenever he could do so without injury to the Government service. The police commissioners of New York city have generously given us the free use of their steamer, when the cutters have been out on duty. Thus we have been able to give every party of Indians that has visited New York this year an excursion down the harbor to see "the big water"—the ocean. The Indians have all been duly forewarned of the danger of sea-sickness, and many of them regretted they did not heed the warning, as very few escaped this disagreeable accompaniment of sailing on the open sea.

While on these excursions, the Indians looked with manifest interest at the great number of sailing-vessels and steamers all the time leaving on their outward voyages, and others coming into port, many of them loaded with hundreds of immigrants, who literally covered the decks of the vessels approaching the city. When the interpreters told the Indians that hundreds of thousands of these white people were coming every year across "the big water," to live in this country, one of the interpreters overheard some of the older Indians talking among themselves, saying it will be useless for any Indians to fight against the white men, seeing so many are constantly coming over "the big water" to help them. An interpreter told me that it was a very rare thing for an Indian who has seen the thickly-settled portions of the more populous States and cities to engage in any war against the whites.

I remain, very respectfully, yours,

NATHAN BISHOP.

Hon. FELIX BRUNOT,
Chairman, &c., &c.

VISITING INDIAN DELEGATIONS.

BY GEORGE H. STUART.

Any one thinking seriously of the question, must concede that the visits of prominent and influential Indian chiefs to the East cannot fail of accomplishing much good. One who has never visited the vast West,

and has not seen the large extent of unsettled country over which many of the wilder tribes roam, where they seldom come into contact with a white man and where there are no marks of civilization, cannot realize the contempt in which they hold the whites and their boasted civilization. Almost any of these tribes can number more warriors than any body of white troops with which they have ever come in contact. Their idea of the numbers of the whites is illustrated by the instructions given by his tribe to one of the Comanche chiefs, who was with a delegation the past summer.

On leaving home he was told to count the number of white men, and tell on his return, if there were as many as the commissioner said there were. The chief began to count all the whites he met, and until he reached the railroad had little difficulty, but finding the number growing beyond his ability to enumerate, he began to count the towns; but soon he gave that up, and admitted that the whites were as numerous as the leaves on the trees, and their great cities more in number than the *tepes* of the Indians. Who can overestimate the impression made upon these observant people by our civilization, our schools, churches, and manufactories, as well as our ships, guns, and implements of warfare; by the busy thoroughfare of our great cities, and our superabundance, when compared with their diminishing numbers, and the paucity of their resources.

A visit to the East would convince them of the hopelessness of a war with us much more effectually than the sending of an army against them. Can any one imagine that the ease, comfort, and luxury they see in our cities do not present to them more attractions and a desire for something better than their wild roving life affords them. Several delegations, some quite formidable in numbers, visited the East during the past summer. Of these, the following visited Philadelphia: The Southern Sioux, consisting of Red Cloud, Red Dog, and some twenty braves, under charge of Doctor Daniels, their agent; subsequently, Spotted Tail, and some thirty of his braves, under the charge of D. R. Risley, their agent; the southern chiefs and braves, some fifty in number, representing the Kiowas, Comanches, Apaches, Arapahoes, and other tribes, under the charge of Captain Alvord, special commissioner; the Apaches and others from Arizona and New Mexico, under charge of General Howard.

The delegation under Red Cloud were taken in charge by a member of the Board of Indian Commissioners and its secretary, and in company with them visited many of the large manufactories of the city, in which they evinced much interest. They were also taken to the Park, Girard College, and other places of interest. A public reception was given them at the Academy of Music. The hall was densely packed, and thousands were unable to obtain admittance. The following report of the meeting we take from the Inquirer:

RED CLOUD AND HIS PARTY.

Public reception at the Academy of Music last evening.—Addresses of welcome.—Responses of Red Cloud and Red Dog.—Red Cloud asks a conundrum.—Bouquets presented.—The calumet of peace.

Red Cloud and his party of Indian warriors and chiefs were given a reception at the Academy of Music last evening. The building was crowded in every portion by thousands anxious to behold the red men of the forest.

The meeting was called to order by George H. Stuart, and, on his motion, ex-Governor Pollock was called to the chair.

Prayer was offered by Reverend Doctor Wylie, who invoked the Divine blessing upon the Indians and all efforts for their benefit.

Governor Pollock then made a few remarks, stating that the meeting was called in the interest of progress, civilization, and a common Christianity. The world moved, and the scene to-night illustrated the fact. Why should we doubt the progress of the Indian race? Less than two hundred years ago savage tribes held sway throughout this whole grand commonwealth. We had in our midst the relics of deeds of peace performed by William Penn. We were here to-night in the interest of peace.

Doubt not the power of the present; it foreshadowed the glorious triumphs of the future. We had now the "Great Father," as the Indians called him, and he had proclaimed as his policy "Let there be peace." This policy had been carried out in the dealings with the Indians. We must remember that these were destined to make their mark in the world. Let us in our dealings with them follow the example of Grant and Penn, and above all, the great example of the Prince of Peace.

Thomas K. Cree, esq., of Washington, secretary of the Board of Indian Commissioners, made a brief speech, alluding to the policy of the Government. He had known these chiefs in the West, and they wielded a power that was wonderful. Red Cloud, the great chief of the Sioux Indians, who was the last man to sign the treaty, and Red Dog, his right-hand man, had done more to keep peace among the 30,000 Sioux Indians than the army on the plains. The Indian commissioners were men upon whom reliance could be placed. A few years ago there was a vast amount of corruption in Indian affairs. Good men, irrespective of party, had been selected to take charge, and there had been a great deal of improvement. The corruption of the past had been swept away. The question was often asked, "What could be done for these Indians?" The speaker had seen thousands of them Christianized and civilized. There had been grand revivals in Nebraska, Oregon, and the Indian Territory, and there were many evidences of prosperity. Our records at Washington showed that our Government had paid millions of dollars trying to civilize the Indians by means of the Army. Yet these efforts could not accomplish what Christianity was doing.

George H. Stuart presented the visitors in the following speech:

MR. CHAIRMAN AND FELLOW-CITIZENS: When on Saturday I received a telegram from the secretary of our board, Mr. Cree, who has just addressed you, that Red Cloud and his party of braves and chiefs of the Sioux Indians were to pass through here on their way to their western home, I replied at once that we must detain them in Philadelphia, the City of Brotherly Love, at least twenty-four hours. (Applause.)

With one morning paper's announcement, we could have sold, not given away, ten thousand tickets. No hall is large enough wherein to see these red men of the forest, who desire to live with us in peace, and learn the ways of peace. In the language of one of them, they "want to get into the white man's path quick." I have the honor to introduce them.

Red Cloud was presented first, and advanced to the front of the platform and shook hands with Mr. Stuart. He is of average height, regular features, and past the middle age. He was attired in a suit of plain black, and has struggled with the grand Yankee invention, a paper collar. He also carried in his hand a white hat which looked like the Philadelphia style. Externally he appeared to be making strong efforts to civilize himself. In presenting him, Mr. Stuart alluded to his great influence among the savages.

Red Dog next advanced to the front of the platform. He has not yet mustered a paper collar, but has succeeded in getting civilized into a full suit of black, with a monstrous kerchief, a linen duster of the latest pattern, and high white hat, which he managed to handle in a respectable shape. He is a powerfully-built man, with a face that, in its general outline, resembles the pictures of Black Hawk.

Little Wound next made his appearance in a check-shirt and semi-civilized dress.

Blue Horse, High Wolf, Red Leaf, Fast Bull, Little Wolf, Red Fox, Afraid of the Eagles, Good Buffalo, Thunder Hawk, Hawk Eagle, Two Elk, Big Foot, Lone Wolf, Poor Elk, High Bear, Daylight, Stabber, Blue Shield, Carry Crow on his Head, Dirt Face, and Coyote, of the Ogallala and Minneconjou Sioux, and Ear of Corn, the squaw, were each presented. White Jenny was tired out by the journey and unable to appear. Some of the party had Japanese fans.

Rev. Dr. Butler made the address of welcome, as follows:

"MY FRIENDS AND BRETHREN: In behalf of this vast audience and citizens of Philadelphia, I am very glad indeed to welcome you to the City of Brotherly Love. There is no city in the Union in which it is more natural and proper that the white man and the red man should meet together to have a good and friendly talk. When the white man first came to this country, to this city of Philadelphia, he was very kindly received by the red man. When a great multitude came they were treated with kindness and justice, and always the city of Philadelphia has been distinguished for its interest and care for the red man. It was here in this city that the plan originated which has now been carried out in the policy of kindness and protection to these Indians.

"I desire to say to you particularly that the people of Philadelphia and the whole Union are desirous and determined to follow up the policy of the President, to protect our friends from further injury and wrong. [Applause.]

"The Christian churches are taking a great interest in your welfare. They take great pleasure in helping you to build your schools, erect your churches, to bring to you all the ministrations of the Word of God. You remember very well the great Father Whipple, who has taken so much interest in the red men of the West. When he came to us to tell us of your wrongs, he almost cried in the anguish of his heart. The audience has come here to listen to you and not to me, therefore again, in the name of this vast number of people, and the good, honest, and patriotic people of Philadelphia, I bid you a hearty welcome. We want you to state what you have seen, and heard, and think, and how you feel about it."

The interpreter then explained to the Indians the speech which had been made, and Red Cloud made the following response through an interpreter, Mr. Stuart announcing the result to the audience. The address, as interpreted, was substantially as follows:

"You can all see me; I am here the same as the rest of you. God made me as he made you, and I therefore want you to look upon me. We are here as representatives of what was once four nations, but is now but one. We are glad to see you all to-night and to meet you face to face. I want to ask you one question, and that is, Who made us?"

Mr. STUART. He asks me the question, Who made you? I answer, God, the Father in heaven. (Red Cloud here shook hands heartily with Mr. S.) He asks me if I ever saw God or His Son. I tell him God is a spirit, and they that worship Him must worship Him in spirit and in truth. God cannot be seen by the human eye. Jesus, His Son, came in His likeness, and took upon Him the human nature.

[Here considerable discussion ensued between Red Cloud, the interpreter, and Mr. Stuart.] He says that he has heard God came down on earth, dwelt among us, and then went up to heaven. I did not expect to be put through so many theological questions. He wants to know what He went up again for. [Laughter.]

RED CLOUD. I have come on business, and I want to know all about those things. I was here two years ago to see my Great Father on business, and I have come back to see him again. There have been some bad things going on in my country along the frontier—some bad white people—and I thought I would come and tell the Great Father about it. I have come to ask him to treat his people well, for they want to be treated well and live in peace. I want to say to all of you big men that I heard you say you were all my friends, and I want to be the friend of you all. I am very much pleased to see this vast assemblage who have come here to hear my voice. I came to see the Great Father for the good of my nation. I want my children to live in peace, and be happy, as you are; I want the Great Father to let me keep the little piece of country that is left me. [Applause.] My Great Father is doing all that he can for me, and as you are all friends of mine, I want you to help him. Other great fathers have ruled the country, and the agents have taken the money they gave them, put it in their own pockets, and kept it there. That is not the present Great Father, but some other.

Red Cloud then called upon Dr. Daniels, the agent, and paid him a high compliment for his honesty, saying he wished the audience to all see him.

Red Dog and Red Leaf then made speeches, the purport of which was similar to that of Red Cloud. Red Leaf said that he had told the Great Father that he wanted to do as the whites do, and the Great Father "took it, put it in his ear, and gave him a good answer."

Charles M. Biddle, esq., made a few remarks urging the benefits of pacific measures toward the Indians.

Rev. George Dana Boardman, D.D., and Rev. Dr. Breed, followed in the same spirit.

Ex-Governor Pollock, on behalf of the ladies, presented two handsome bouquets to Red Cloud and Red Dog, and they stood upon Indian etiquette, and, in accordance with their ideas, the presents were bestowed upon the squaws.

It was expected that they would sing, but Mr. Stuart said they were very much fatigued, and would therefore have to decline.

Dr. BREED. Can't they give us a war-whoop?

Mr. STUART. They think the time for that is past, and decline.

A voice from the gallery. Give us a dance.

Mr. Pollock stated that their friends declined to sing, and the meeting closed with the doxology, and benediction by Rev. Dr. Fernley.

Spotted Tail and his party were also taken in charge by a member of the Board of Indian Commissioners, and were shown the objects of interest in the city. The public reception at the Academy of Music was densely crowded.

The following report of it is from The Press:

THE RED MEN—RECEPTION AT THE ACADEMY OF MUSIC LAST NIGHT.

The Academy of Music was packed last night with those who wished to be present at the reception tendered the Indian delegation now visiting Philadelphia. The Indi-

ans had been spending the entire day in sight-seeing. They were ranged on chairs and benches on the front part of the stage, and the Caucasian gentlemen and ladies that were beside and around them served to make the contrast between the races strikingly apparent. The dress of the warriors was, as usual, very fantastic. Their hats, especially, were very strange objects. The high felt was a favorite, but one of them had an old-fashioned, low-crowned silk hat, very much worn, which, like the head-dress of his brethren, had a very liberal allowance of feathers stuck around the band.

On account of the indisposition of George H. Stuart, esq., who was to have presided, Captain N. Baggs was called to the chair. In opening, Captain Baggs made an address explanatory of the meeting of so large and so respectable an audience. He also spoke at length of the former mode of managing the red-faced tribes and the much more humane mode used at present.

Upon the conclusion of Mr. Baggs's remarks, each one of the Indians was named in turn and introduced to the audience, remaining in a standing position until all, except one female Indian, who would not rise, were ranged in a semicircle on the stage.

Mr. Baggs then announced the Rev. Dr. Willetts, pastor of the Arch street Presbyterian church, Eighteenth and Arch streets, who would, he said, deliver the address of welcome.

Dr. Willetts then delivered the address of welcome. As Dr. Willetts delivered his address an interpreter gave it to the Indians, who would, after each installment of Dr. Willetts's remarks were transmitted to them, grunt out, after their own manner, their approval. Generally it was just simply a chorus of "Ugh! Ugh!"

Dr. Willetts spoke of the kindness which the Government was disposed to evince toward the Indians, and attributed the desire to treat them peacefully to the teachings of the Christian religion.

Medicine Bear responded, and as the interpreter gave the sense of his remarks to Mr. Baggs, that gentleman delivered it to the audience. Medicine Bear said that he was glad to be here, and glad that he had been given the word of the Great Spirit, who had made the red man and the white man one; but it would seem that He loved the white man the most, as education and many other advantages had been given him, while the poor red man has to roam the prairies. He thanked the Great Father for having sent his white children to shake hands with them. "There are only two things," said the orator—and he grew warm as he spoke—"land and money; and if a man has neither, he is poor indeed." Medicine Bear expressed again his gratitude for the words of the Great Spirit that had been spoken to him.

He also expressed his pleasure at having observed the plenty with which all the cities through which he had passed were blessed. Upon the conclusion of his speech Medicine Bear shook hands with Mr. Baggs, a proceeding which he went through with several times during the speech.

Running Antelope and others of them also made short speeches to the same purpose as that of Medicine Bear, and the reception terminated.

The Apaches, under charge of General Howard, were escorted about the city by Hon. William Welsh, and were much pleased with the attention shown them. The delegation of southern Indians were taken in charge by Messrs. Love and Parrish, and a public reception given them at the Academy was a great success.

Subsequently most of these delegations visited New York, Pittsburgh, and Chicago, and at each of these points their comfort was provided for, and their curiosity gratified by the attention of members of the Board.

GEO. H. STUART.

APPENDIX.

EDUCATION IN ALASKA.

BOARD OF INDIAN COMMISSIONERS,
Pittsburgh, February 14, 1872.

DEAR SIR: I have the honor to transmit for your information a copy of a resolution adopted by the Board of Indian Commissioners at the meeting in Washington on the 13th ultimo, on the subject of Indians in Alaska; also, a letter addressed to you by Hon. Lot M. Morrill, late chairman of the Senate Committee on Appropriations, showing that it was the intention of Congress that a portion of the fund alluded to in the resolution of the board should be used for the purpose indicated among the Indians of Alaska.

The letter from Senator Morrill was procured agreeably to your suggestion, made some time ago to Mr. Colyer, that such a communication would be desirable, and the transmission of the resolution of the board has been delayed until it could be procured.

Very respectfully, your obedient servant, &c.,

FELIX R. BRUNOT,
Chairman.

Hon. C. DELANO,
Secretary of the Interior, Washington, D. C.

"Resolved, That the President be respectfully requested to place the Indians of Alaska under the care of the Department of the Interior, with a view to the early commencement of measures for their education and advancement in civilization; and that the board respectfully recommend that the sum estimated by the late Commissioner of Indian Affairs, and recommended by the late Secretary of the Interior, of the appropriation for educating Indians not otherwise provided for, be devoted to that purpose."

UNITED STATES SENATE CHAMBER,
Washington, February 10, 1872.

SIR: The bill making appropriation for the Indian Department, &c., for 1870-'71, was amended in the Senate by adding a proviso for the support of industrial and other schools among the Indian tribes not otherwise provided for, to be expended under the direction of the Secretary of the Interior, \$100,000.

The Indian peace commission had recommended a specific appropriation for the Indians in Alaska, as also had the Secretary of the Interior. The committee preferred to make the appropriation general, leaving it to the Secretary to apply such part to Alaska Indians as in his discretion he might think best.

Very respectfully yours,

L. M. MORRILL.

Hon. C. DELANO,
Secretary of the Interior.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., March 16, 1872.

SIR: I have the honor to transmit herewith, first, copy of a letter from the Commissioner of Indian Affairs to this Department, dated March 14, 1872; secondly, copy of a communication addressed to the Commissioner of Indian Affairs by William Borrows, late of the United States Army; thirdly, copy of a letter addressed to this Department by Felix R. Brunot, chairman of the board of peace commissioners, dated February 14, 1872; fourthly, copy of a letter from Hon. L. M. Morrill, addressed to this Department on the 10th of February, 1872.

These papers each refer to the condition of the inhabitants of Alaska who resided there prior to, and at the date of, our acquisition of that territory. The communica-

tion of Mr. Borrows gives some interesting and valuable information in reference to the numbers, character, habits, and general requirements of these people.

The letter of Commissioner Walker, referring to this subject, suggests doubts as to whether the native inhabitants of Alaska should be administratively recognized as Indians, within the intention of the laws organizing the Indian Office, prior to some positive legislation bringing them within the recognized jurisdiction of the Office of Indian Affairs.

The letter of Mr. Brunot expresses a desire that the inhabitants of Alaska be placed under the care of the Department of the Interior, and that a portion of past appropriations, placed at the general discretion of the Secretary of the Interior to benefit the Indian tribes, be expended in providing for the education of these inhabitants.

I have given this subject such consideration as the pressure of public duty has permitted. It is undoubtedly a duty which the Government of the United States cannot ignore to provide for the welfare and civilization of the inhabitants of Alaska. It is not material to this question that this people should have descended from the same ancestry, and be of the same race, as the Indians of North America now under the guardianship of this Government. Though fully recognizing this duty, I cannot, as an executive officer, undertake, in the course of administration, to expend the funds of the nation in its discharge without clear warrant of law. I am, therefore, compelled to recur to some of the circumstances connected with this question which influence my mind in arriving at the conclusion which I shall present in this communication.

In the first place, let it be remembered that Congress has not yet provided any territorial government for Alaska. In the second place, it must be borne in mind that, prior to the acquisition of Alaska, we had a well-defined and distinctly-organized system of Indian service, embracing all the Indians of the United States and applicable to such persons only. In the third place, it must be remembered that it is exceedingly doubtful whether the inhabitants of Alaska, so far at least as they inhabit the islands, belong to the same race or family of men as the Indians of North America. It may, therefore, be well doubted whether, in view of these considerations, appropriations made for the general service of the Indian Office, as known and recognized prior to the acquisition of Alaska, can, with propriety, without distinct and definite legislation authorizing it to be done, be expended in providing for the wants and subsistence of the people of Alaska. That it is the duty of the Government to bring this semi-barbarous and uncivilized people under the influence of the beneficial provisions made for the Indian tribes now under the jurisdiction of the Indian Office I have no doubt, and I therefore take great pleasure in laying before Congress the information which is contained in the several papers herein referred to.

I have expressed the views contained in this communication for the purpose of inviting the attention of Congress to this subject, in order that such legislation may be introduced and perfected as will lead to the performance of the duty which the Government owes to the inhabitants of Alaska, without having such result accomplished by what would be at least a very doubtful, if not a clearly erroneous, interpretation of existing laws.

Very respectfully, your obedient servant,

C. DELANO,
Secretary.

The Hon. the SPEAKER of the House of Representatives

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, D. C., March 14, 1872.

SIR: I have the honor to acknowledge receipt, by reference from the Department of the 19th ultimo, of a communication from Hon. Felix R. Brunot, chairman board of Indian commissioners, accompanied with a resolution adopted by that board on the 13th of January last and a letter from Senator-Morrill on the subject of Indian affairs in Alaska.

By this resolution it is proposed that the Indian tribes be placed under the care of the Department of the Interior, and that the sum of \$45,000 of the appropriation "For the support of schools not otherwise provided for" be devoted to the education and civilization of said Indians.

The Hon. L. M. Morrill states that the Indian commission, as well as the Secretary of the Interior, had recommended that a special amount be appropriated for the civilization of the Indians of Alaska, but that the Committee on Appropriations preferred to make the appropriation for support of schools, &c., general, leaving it to the Secretary to apply such part thereof to Alaska Indians as in his discretion should be deemed advisable.

Mr. Brunot's letter having been referred to this Office for its views on the subject embraced therein, I am constrained to say, without disparaging the importance of

early efforts for advancing in civilization the natives of Alaska, I cannot recommend the application to that purpose of any of the money appropriated by the act of July 15, 1870, for the support of manual-labor and other schools among the Indian tribes at present under the control of the Department. My reasons for withholding such recommendation are threefold:

1. It appears to me that the provisions of the act of July 15, 1870, in the respect mentioned, must be held to apply only to Indian tribes within the territory of the United States, exclusive of Alaska, and that the Department would not be justified in extending its agencies over a people numbering fifty or sixty thousand by authority of anything contained in that act. Even were the right to do so unquestioned, I should not regard it as judicious to commit the Department to a work involving the necessity of continued appropriations, and upon an increasing scale, without some distinct expression of intention and purpose of the law-making power.

2. The Department has, upon the recommendation of this Office, requested such a modification of the act of July 15, 1870, as will allow the balance of \$93,717.91 to be applied under the direction of the Secretary of the Interior at such times, in such sums, and for such tribes and bands as in his opinion may be required in promoting education among the Indians.

If the bill which has been introduced into Congress in accordance with this recommendation should become a law, I am entirely satisfied that the balance of the appropriation remaining could be applied with much larger results of good to tribes nearer at hand, and with which the Government has long sustained relations.

3. I suggest with diffidence whether it is on the whole desirable that, in advance of legislation for the organization of Alaska as a Territory of the United States, the natives of that region should be administratively recognized as Indians within the intention of the laws organizing the Indian Office.

The efforts and expenditures proposed in the communication of Mr. Brunot could hardly be expected to yield any considerable result of a positive character within the time which will probably precede the organization of some form of government for this district. But the effects of such administrative treatment might be most unfortunate, inasmuch as, if regarded as Indians, these natives must be held to be subject to a constitutional disqualification for citizenship. For myself I have never believed that the natives of Alaska were Indians within the meaning of the Constitution, any more than are Esquimaux or Kanakas, and I am disposed to avoid entirely the use of the word Indians as applied to them. The balance of probabilities seems to me to incline toward an Asiatic origin, at least so far as the inhabitants of the coast and of the islands are concerned. The inference from their geographical position, strong as it may be, is hardly so strong as the inference from their singular mimetic gifts and the high degree of mechanical dexterity which they are capable of attaining. These are qualities characteristic of the Oriental, and they are precisely the qualities in which the North American Indian is most deficient. But without attempting to establish their connection with the Chinese or Japanese, or to trace their descent from the lost tribes, it is sufficient for the purpose of this report if it be shown that the Department is not concluded by any irresistible sequence to treat the natives of Alaska as Indians within the intention of the law organizing the Indian Office. That it is undesirable to do so appears to me plain. The provision of the Constitution excluding Indians from the political body is so far invidious and opposed to the general spirit of that instrument, and more especially to the spirit of the recent amendments thereto, that it should be construed strictly, not extended unnecessarily to races of a questionable ethnical type and occupying a position practically distinct and apart from the range of the undoubted Indian tribes of the continent. * * *

Very respectfully, your obedient servant,

F. A. WALKER,
Commissioner.

HON. C. DELANO,
Secretary of the Interior.

BOARD OF INDIAN COMMISSIONERS,
Pittsburgh, April 4, 1872.

DEAR SIR: Some time in February, by direction of the Board of Indian Commissioners, I addressed a note to the honorable Secretary of the Interior, inclosing a resolution of the board, recommending that part of an existing appropriation for the education of Indians should be devoted to the establishment of schools for the natives of Alaska.

The Secretary of the Interior has not communicated further with the Board on the subject, but I learn from a printed letter addressed to the Speaker of the House of Representatives, which reached me a few days ago, that both Secretary Delano and the Commissioner of Indian Affairs have some objections to the propositions of the board. I was glad to find from the letter that both the Secretary of the Interior and

the Commissioner of Indian Affairs appreciate the duty and obligations of the Government to the inhabitants of Alaska and the importance of early legislation on the subject. There are but few, I think, who will deny that it is the duty of the Government to care for this people; but, in view of the difficulties which surround the whole subject of our relations to the aboriginals and the reluctance to increase expenditures, some may desire to postpone the necessary legislation.

Our Board believes that in view of the process of demoralization now going on in Alaska, early counteracting measures are imperatively called for, and are in the interest of true economy. The longer a commencement of the work is postponed, the greater will be the obstacles to success and the more costly the work to be accomplished.

In the hope that yourself and your committee may have the like opinions, I venture to submit the inclosed draught of a bill embodying what seems to be the best plan for adoption under the circumstances. There is no doubt that many of the natives of Alaska are superior to the average of the American Indians. On the coast and islands they live in wooden houses, (some with glass windows,) having doors and interior arrangements like the cabins of ships. General Jeff. C. Davis describes the Aleutes (War Department Report, 1870, page 60) as an "honest, peaceful race of people, very nearly approaching a state of semi-civilization, which they had already acquired under great disadvantages." The Koloshians are said to be quick, shrewd, and willing to learn.

F. K. Louthan, who was three years in Alaska, says of the Sitkas: "Their village consists of fifty-six houses, well built. * * They are industrious and ingenious, and able to imitate admirably almost anything placed before them." Of the Koloshians he says, "They are quite as intelligent and easy of culture, needing only the same system of education as the Hydass to, in a very short time, fully utilize them for every purpose of government and usefulness." Among the Hydass and Chemseans he says "can be found men and women of high culture and refinement, fit to adorn almost any position in life." The Aleutes, numbering from 4,000 to 5,000, are nearly all professing Christians of the Greek Church.

Hon. William S. Dodge, ex-mayor of Sitka, (in report of Board of Indian Commissioners, 1869, page 38,) says of the Aleutes: "Many of them are highly educated." * * The administrator of the fur company often reposed great confidence in them. One of their best navigators was Aleutian; their best traders and accountants were Aleutians."

It cannot be that a race of people capable of such elevation as this shall be left to date their downward progress in demoralization, ending in final extinction, to the transfer of their country to the United States, and surely the American people will sustain Congress in any reasonable effort to prevent so disgraceful a result. Major-General Halleck, in a report to the War Department in 1869, estimated the number of Indians in Alaska at 70,000, but Mr. William H. Dall, in his work on Alaska, states the number at 27,664, including 1,421 creoles or mixed bloods.

The tribes inhabiting the coast and islands seem to be more susceptible of education and more anxious for civilization than the interior tribes, and for this reason the words "coast and islands" are used in the proposed bill.

Permit me to refer you to the report of the Board of Indian Commissioners for 1869, where you will find much valuable information on the subject, which was collected by Mr. Colyer, who visited that country under the auspices of the Board. In connection with the proposition to place the natives of Alaska in charge of the Bureau of Education, I also ask your attention to the report of the Commissioner of Education for 1870, pages 23, 25, 236, 339, 345.

Very respectfully, your obedient servant,

FELIX R. BRUNOT,

Chairman of the Board of Indian Commissioners.

Hon. J. P. C. SHANKS, M. C.,

Chairman of Committee on Indian Affairs.

P. S.—I send you with this a cameo ring, made by an Alaska Indian, as an example of their expertness in carving. They make many such things, and this one, which seems to have been imitated from English or American work, is probably quite equal to similar work among us.

A BILL to establish schools among the natives of Alaska.

Whereas, by the purchase of Alaska, the Government of the United States has become responsible for the proper care and government of the native inhabitants of that country, many of whom are reported to be docile, peaceful, partially civilized, apt in mechanical arts, and anxious for instruction;

And whereas it is believed to be sound policy, as well as the duty of the Government, to adopt prompt measures for their education and Christianization with a view to their admission to the rights of citizenship: Therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the native inhabitants and creoles or mixed bloods resident upon the coast and islands of Alaska be, and are hereby, placed under the management and control of the Department of the Interior, so far as may be necessary for the educational purposes contemplated by this act.

SEC. 2. That the Commissioner of Education shall be charged with the duty of establishing, under competent Christian teachers, manual-labor or other schools for the instruction of said native inhabitants in the English language, the common branches of English education, the principles of republican government, and such industrial pursuits as may seem best adapted to their circumstances.

SEC. 3. That the sum of fifty thousand dollars, or so much thereof as may be found necessary, be, and the same is hereby, appropriated to carry out the purposes of this act.

LETTER OF COMMISSIONER FELIX R. BRUNOT, CHAIRMAN OF THE BOARD OF INDIAN COMMISSIONERS, RELATIVE TO APACHE CHILDREN CAPTURED AT THE CAMP GRANT MASSACRE.

JANUARY 23, 1872.

DEAR SIR: I am instructed by the Board of Indian Commissioners to call your attention to the condition of the Apache children captured by the perpetrators of the Camp Grant massacre. The original information on the subject will be found in the official account of the massacre by Lieutenant Royal E. Whitman. The letters of Agent R. A. Wilbur and John Titus, herewith transmitted, contain such further information as is in possession of the board.

I am not aware that your attention has before been called to the subject. The peculiar circumstances under which these children were captured seem to impose the duty of their recovery on the Government in an especial manner, and if even this were not the case, the time and opportunity are most favorable to impress upon the Mexicans and Indians in Arizona the belief that the Government does not intend to tolerate any longer the slavery and the buying and selling of human beings, which still exist in that region.

Trusting that some effectual measures may be taken to secure the return of the children to their friends, I am, very respectfully, your obedient servant,

FELIX R. BRUNOT,
Chairman.

Hon. C. DELANO,
Secretary of the Interior.

EXTRACTS FROM REPORT OF GENERAL O. O. HOWARD ON THE APACHE CHILDREN CAPTURED AT CAMP GRANT, ARIZONA TERRITORY.

JUNE, 1872.

Hon. COLUMBUS DELANO,
Secretary of the Interior:

Friday, April 26.—Lieutenant Whitman having come, the Indians were ready for a talk. At the agency-building I heard them from 10 a. m. till nearly 3 p. m. As this council is important, I will here insert the points made by the Indians through Es-kin-in-tui, their chief.

First. They ask the return of those children that had been captured by the Americans, Mexicans, and Papagos at what is called the Camp Grant massacre. They say twenty-nine were taken, and two escaped from their captors and found their way back, leaving twenty-seven still gone. They had made peace and were being cared for by us some five miles from Camp Grant.

Mr. Colyer, my predecessor, had, in the name of the President, promised the return of these children, but it had not been done.

I engaged to do what I could to bring back their children, but, from the nature of the formal preliminary conditions, I saw that it would require time; so I appointed another conference, to be held in twenty-five days. I had already written Governor Safford, in answer to a kind letter from him, accepting his hospitality, and asking him to aid me in procuring the return of the children who were still in Arizona.

The governor and district attorney promised hearty co-operation in recovering the children. When we came to find them in the families of Mexicans who had purchased them from their captors, the case was embarrassed. One excellent family had a little girl to whom they were attached; the head of the family was a leading citizen, much respected. He pleaded for the child with tears; asked, if there were no parents, if he might keep the little girl. I said substantially that he would have to take the child to Camp Grant or others would follow his example; that undoubtedly I could arrange with the Indians in such a case, if there were no parents, for the little girl to remain where she was so well cared for. In this I was simply mistaken. The district attorney was my interpreter, and I think did not at this time misunderstand me, for he went further than the governor or myself, and recommended the use of force, having it ready to use in case mild measures failed to secure the children.

As to the conditions, or their wishes, which the Apaches desired me to comply with, the first, the restoration of the children.

The citizens brought six of them, all we could find in Arizona; the rest are declared to be in Mexico. I did decide that these six should be restored to the Apaches; but the district attorney substantially appealed from this decision; so that I decided to place them at the agency, under charge of a good nurse and teacher, till the pleasure of the President should be made known concerning them. Their relatives and the Mexicans can freely visit them. The next day after the council a father appeared and claimed two of them. They acknowledge him; but I had promised to entertain the appeal, and prevailed on him to let them remain, though, as a father, he was entitled to them, according to the admission of the district attorney himself.

I indorsed the promise of Mr. Colyer, to do all I could to get back the children who have been sold into Mexico.

I recommend that my action at Camp Grant, as set forth in the official papers, be taken under careful consideration, and, if approved, be formally confirmed. To call special attention to it, I repeat here the expressed wishes of the Camp Grant Indians.

They ask the return of those children that had been captured by the Americans, Mexicans, and Papagos at what is called the "Camp Grant Massacre." Six of those children have been returned to Camp Grant, and are in the custody of Mr. E. C. Jacobs, your agent, but are not yet delivered up to the Indians; the rest, twenty-one in number, are reported to be in Sonora, Mexico. I recommend the careful consideration of the whole question concerning these children, as to what disposition shall be made of the six at Grant, and that the necessary steps be taken to recover the remainder from Mexico. It should be remembered that these children were sold by their captors. I believe that no act of the Government could so much to attach the people to it as the return of these captured children. My predecessor and myself have really pledged the faith of the Government to do this.

MANAGEMENT OF APACHES IN ARIZONA.

BOARD OF INDIAN COMMISSIONERS,
Washington, D. C., January 27, 1872.

DEAR SIR: I respectfully invite your attention to the order of Major-General Schofield, commanding the Military Division of the Pacific, in regard to the management of the Apache Indians upon the reservations in Arizona, with a view to the following suggestions:

It is directed, in the order referred to, that "the rations for issue to adult Indians will consist of one pound of meat and one pound of breadstuff. * * * Rations in half of the above proportions will be issued to children under twelve years of age. Beef will be issued on the hoof."

I understand from this that an animal weighing 800 pounds, live weight, is expected to subsist 800 Indians (adults) for each twenty-four hours, which it will not do. Indian children, eight to twelve years of age, will consume as much as adults, and the half ration in their case will be still less adequate to their needs.

The requirement that each adult Indian shall report once a day to the military authority, if enforced, will greatly increase the hardships of the case, by rendering it impossible for the Indian to hunt game, with which they might otherwise supplement the rations furnished by the Government.

There is reason to fear that a rigid adherence to the stringent orders of General Schofield may be the means of defeating the peaceful designs of the Government, for, unless those Indians who are now induced to come upon the reservation can be comfortably fed and clothed, and treated with judicious kindness and forbearance, it cannot be expected that they will permanently remain, or that those who are still out will be induced to join them.

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It would be easy to show that a generous treatment of the Apaches who submit and come upon the reservation is in the interest of sound policy and economy, as well as humanity; but I feel that nothing more is necessary than through you to call the attention of the honorable Secretary of War and Major-General Schofield to the subject.

Very respectfully, your obedient servant, &c.,

FELIX R. BRUNOT,
Chairman.

Hon. C. DELANO,
Secretary of the Interior.

EXTRACTS FROM GENERAL O. O. HOWARD'S REPORTS ON THE RATIONS
ISSUED TO ARIZONA APACHES.

APRIL 27, 1872.

This friendly feeling is the more remarkable from the fact that, while they have been obliged to stay on their reservation without the use of fire-arms for killing game, they have had but little over half rations and have been often hungry and naked.

JUNE , 1872.

The Indians, (Mojaves and Tonto Apaches,) numbering between three and four hundred, had left the reservation. Their situation was not altogether pleasant at McDowell, their camp was close to the post and contracted; * * * their rations were inadequate, and some instances of whippings by the soldiers were told me by Major Carr and his officers.

Whitman's arrest and removal, that they did not understand; the inadequate rations the daily issue attempted, * * * seemed at the bottom of it. * * *

I recommend * * *
5th. That the increase of rations be allowed.

The following extract is from a private letter:

Three men have been arrested for the murder of the Wickenburgh stage-passengers, and one has been hung by a mob, which I conclude was done to prevent his divulging the names of other accomplices in the murder. When the facts are known, there is no doubt, in my mind, the party had representatives in Prescott and Wickenburgh, and that the miserable man and woman, Cruger and Molly Shepherd, were in the crime. That it was not done by Indians, I am more than ever convinced.

Indian affairs have turned out badly. Suble's party, after the Third Cavalry left, were required to attend, by families, every day at 10 a. m., to draw their rations, and if the man should happen to be away, though the woman and all the children were present, they could draw nothing. They could not get time to hunt deer or gather mescal, but had to live on a pound of poor corn and beef, and for those at the breast, no provision was made whatever. Beef-heads were issued as rations; a single one was counted as 10 rations, the issuing sergeant told me. It is not necessary to say that they soon became dissatisfied. They were informed that, if any of them were caught off the reservation after the 15th of February, they were to be made prisoners. Three, a man and two women, one a blind squaw, came on the 15th to find the band was gone; they were immediately arrested. The man was shackled with a ball and chain, which he still wears; has to work every day.

HOW THE NEW POLICY WORKS WITH THE APACHES.

Letter of A. J. Curtis, agent of Mescalero Apaches.

AUGUST 27, 1872.

It might not be uninteresting for you to know the results of the peace policy at this agency. I assumed the duties of this agency a little over one year ago, and found about twenty Indians here, and they prisoners in the hands of the military. About a month after my arrival I went out into the Comanche country and found Cadella, the

principal chief, with about three hundred of his tribe, and made peace with them and brought them in. I have sent out messengers from time to time to communicate with those remaining behind, and they have continued to come in in small bands, till at this writing they number nearly two thousand. I am happy to say that they have been orderly and well disposed; and, considering but very few of them have ever before been on a reservation, and that for a very short time, they have conducted themselves admirably.

I have labored hard in taking care of the sick and to promote the welfare of my tribe, to gain their confidence, so as to lay the foundation for missionary work.

If ever these people are to be civilized and christianized, there must be some effort put forth; and what we need is, first, a reservation, and, second, school and missionary buildings; then our board, Dr. Lowrie assures me, will take hold of the matter, and we shall have a missionary and teachers.

Letter from J. A. Tonner, agent.

COLORADO RIVER, ARIZONA TERRITORY, September 6, 1872.

After a year's residence, I am unable to show anything accomplished. The soil was full of tares, which my unaided efforts have, as yet, had little effect upon. The society which nominated me has been unable to send a missionary, and thus far a teacher has not been supplied, although I hope to get one this fall, when, with faithful, prayerful effort, we think something can be done for the young, as I have made a small beginning. But little improvement can be made in the adults, who have, for fifteen years, been learning all the vices of the whites, without even hearing of their virtues.

Having lately been appointed agent for the other tribes on the river, I have just returned from a visit to them, and found over seven hundred Mojave Indians about one hundred miles above here, who have never lived on the reservation; they are self-supporting, but more degraded than these. The Chimeknevais, fifty miles below, number about four hundred; well disposed, but poor and much demoralized.

The Yumas, at Fort Yuma, one hundred and sixty miles below, are about nine hundred and fifty in number, and, from their long association with the low whites, Mexicans, and soldiers, are sadly degraded. A small number of Cocopah and New River Indians live in their vicinity, and are in a similar condition.

Here are over three thousand Indians who, for over fifteen years, have been peaceable, yet nothing has been done for their moral or spiritual improvement, while every influence and example tended to demoralize. There are no Christian ministers or churches on the river, save at Arizona City, where a Catholic church is established for the Mexican population; but no interest is taken by them in the Indian.

About four thousand Americans are settled along the river, without any religious privileges whatever; coming to the frontier years ago, in the search for riches, forgetting the priceless jewel, until the good seed of youth was buried with the years. It would again appear under proper influences, and afford strength to the missionary who would devote himself to labor on this river, for all—Indian and white—need such counsel and teaching as he could give us.

Letter of W. D. Crothus, agent.

MOQUI VILLAGE, ARIZONA TERRITORY, September 10, 1872.

The Indians under my charge as United States special agent are the Moqui Pueblos of Arizona Territory.

It cannot be said that they have any reservation. The Government has never set apart any portion of country to them. They live in villages which have doubtless been standing for hundreds of years, and since our Government acquired this territory they have not been molested. Their villages are built on high bluffs, being from two hundred to five hundred feet high, inaccessible for any kind of vehicles. As a people they are very ignorant and superstitious, as a general thing honest and childlike, not having become demoralized by association with bad white men.

They cultivate the soil and subsist principally on corn, but cultivate a great variety of vegetables. They are exceedingly poor, but have a great desire for herds of sheep; they however have but few.

There is but little hope of making much progress in civilizing or Christianizing these people without establishing more schools. Their locality is very remote from civilization.

Their children are very sprightly and compare favorably with white children in

school. The men and women appear dull and stupid, and show great want of energy, like most tribes of Indians. The hope is the children. The little effort that has been made in the way of education among these people, I regard as of the most flattering character. I do not know a more interesting field for missionaries and teachers, but there are no buildings for schools, nor are there dwelling-houses for teachers or missionaries to live in, but can be erected very cheap.

Nine-tenths of the men would adopt citizens' dress if they could get the clothing.

Letter from J. Williams, Indian agent.

CAMP DATE CREEK, ARIZONA TERRITORY,
August 28, 1872.

I am temporarily in charge of the Indians on this military reserve; whom General Howard has recommended to be permanently located either at the Verde reserve or on the Colorado River reserve. My time has been occupied in making the daily issue of rations, visiting the Indians at their camps, and doing the necessary office-work connected with the agency.

I have great hopes of the speedy civilization and Christianization of these Indians if permanently located on a suitable reservation.

Letter from J. H. Stout, Indian agent.

PIMA AND MARICOPA AGENCY, September 30, 1872.

Unless measures are immediately taken to secure to these Indians, firstly, a sufficient quantity of good land and water to enable them to continue self-supporting; secondly, by an immunity from the bad white and Mexican influence to which they are now subjected, and which is gradually undermining all that is good in them; and, thirdly, by the proper facilities in the way of teachers, missionaries, schools, &c., for their education and Christianization, they will never become civilized. The Indian Territory offers the best security comprehended in the first and second propositions, and I have no doubt, when once there, the third will be secured them also; they have shown considerable interest in the question of removing there.

RESIGNATION OF VINCENT COLYER.

Extracts from the minutes of the board.

Adjourned meeting of the board at the Arlington House, Washington, D. C., January 13, 1872, 10 o'clock a. m.

Present, Commissioners Brunot, (in the chair,) Campbell, Bishop, Farwell, Stuart, Tobey, Lang, Turney, Colyer.

The board then proceeded to an election of officers for the ensuing year.

Commissioner Vincent Colyer respectfully but positively declined a re-election as secretary.

On motion of Commissioner Bishop, a committee of three was appointed to draught a letter to Commissioner Colyer, expressive of the views of the board upon the declination of Commissioner Colyer to act as secretary.

Commissioners Tobey, Bishop, and Campbell were appointed a committee for that purpose.

On motion of Commissioner Tobey, Commissioner Colyer was requested to act as secretary until his successor should be appointed.

Commissioner Tobey, from the committee to report upon the declination of Commissioner Colyer to be a candidate for secretary, reported the following communication, to be transmitted to Commissioner Colyer; which was adopted:

"BOARD OF INDIAN COMMISSIONERS,

"Washington, D. C., January 13, 1872.

"DEAR SIR: The announcement of your decision not to be a candidate for re-election to the office of secretary of the Board of Indian Commissioners at its annual meeting

has been to many of us wholly unexpected and a matter of sincere regret. We cannot refrain from expressing our high appreciation of the efficiency and self-sacrificing devotion which have distinguished your services, in co-operation with this Board, in seeking to carry into effect a humane and peaceful policy, on the part of the Government, toward the Indian tribes of our country.

"With our cordial wishes for your welfare in whatever sphere of duty you may be engaged and the assurance of our highest personal regard, we remain, very respectfully, yours,

"FELIX R. BRUNOT,
"Chairman.
"ROBERT CAMPBELL.
"NATHAN BISHOP.
"WM. E. DODGE
"JOHN V. FARWELL.
"GEORGE H. STUART.
"EDWARD S. TOBEY.
"JOHN D. LANG.

"HON. VINCENT COLYER."

Resolved, That the chairman, Commissioner Stuart, and Commissioner Bishop be appointed a committee to select a secretary.
Adjourned.

In February, 1872, Mr. Colyer, in a letter to the President, resigned his position on the board.

The resignation was accepted, and Mr. Colyer ceased to be a member of it.

At a meeting of the Board of Indian Commissioners held in New York May 21, 1872, Commissioner Brunot stated that, owing to the resignation of Secretary Colyer, he had, since the last meeting, after a consultation with Commissioners Stuart and Bishop, the committee (jointly with himself) to whom the selection of a successor had been intrusted, selected as secretary Thomas K. Cree.

On motion, it was resolved to go into the election of a secretary.

Thomas K. Cree was then elected by ballot as secretary of the board.

MURDERS BY WHITES AND INDIANS.

During the summer a circular letter was addressed to each superintendent and to agents in charge of independent agencies, asking the following questions:

1. What number of whites are reported as having been killed by Indians in your superintendency (or agency and vicinity) during the past year?
2. What number of them have been proved to your satisfaction to have been killed by Indians?

3. What number of whites have been killed by whites?

4. What number of Indians have been killed by whites?

The returns have not been as full as we could have wished, and not sufficient to warrant our making a table of them; but we publish the following replies:

CENTRAL SUPERINTENDENCY.—The number of whites reported as having been killed by Indians within the limits of this superintendency are four, (doubtless correct.) Reports have been received of whites killed in Texas by Indians of this superintendency and Indians of Staked Plains, during the past year, numbering twenty-one. A part of these have been admitted by Kiowa Indians.

"Number of whites killed by whites?"

• Answer. In the town of Newton, Kansas, thirty-five. Other border towns, several, but no official information; should say at least two hundred in the aggregate.

The number of Indians killed by whites is never published in the press, and no information, except a few cases coming to my official notice, has reached this office.

In the foregoing report I have not included an outrageous attack made by a body of United States marshals on the Cherokee court, legally in session near Tahlequah, in April last, where several Indians were killed and a few whites.

NORTHERN SUPERINTENDENCY.—No white person is known or suspected to have been killed, wounded, or assaulted by an Indian in this superintendency during the past year.

Number of whites killed by whites, not known.

An Omaha Indian was murdered in this city (Omaha) the latter part of June last. I have no doubt, from the evidence taken, that the murderer was white. Ter-re-re-cox, a Pawnee policeman, was stabbed in the abdomen during last month (July) by one

of two white men who had stolen his horses and were about leaving with them, when he arrested one of the thieves and was stabbed. The whites have escaped justice.

RED CLOUD AGENCY.—Number of whites killed by Indians during the past year, three, viz, Powell by northern Sioux, Soldier of Fourteenth Infantry by northern Cheyennes, and John Richard, jr., by Yellow Bear's people, and all have been proved to my satisfaction to have been killed by Indians.

Whites killed by whites, one, viz, Hopkins Clark, accidentally, by J. Richard, jr., at Red Cloud Agency.

Number of Indians killed by whites, three, viz, Cheyenne Bob and Turkey Leg's Brother by Powell's herders, without any provocation; Yellow Bear, by J. Richard, jr.*

CHIPPEWA AGENCY.—1. Within twelve months there have been nine whites reported killed by Indians belonging to this agency. I think there is little doubt that these reports are true. These were within forty miles of this agency, mainly in the vicinity of Oak Lake. Two of the murderers of these white persons are now under arrest waiting trial.

2. Five Indians under my charge have been killed by whites.

SAC AND FOX INDIAN AGENCY OF IOWA.—No whites have been reported killed by the Indians belonging to this agency; no whites have been killed by whites within or near the limits of this agency; no Indians under my charge have been killed by whites.

NEZ PERCÉ AGENCY.—"I was absent from the agency attending the examination of a white man for the murder of an Indian woman and attempted murder of her husband.

"Number of whites killed by Indians, none.

"Number of whites killed by whites, two whites and three Chinamen.

"Number of Indians killed by whites during the eighteen months I have been in charge of this agency, one, and attempted murder of another at the same time. One Indian belonging to this agency was killed somewhere on the Yellowstone, by a white man, while hunting buffalo; the particulars I have not been able to learn.

"It is almost impossible to get a jury to convict a white man on Indian testimony. This is one obstacle in convicting whites of selling liquor to the Indians. Since I have been in charge three have been convicted and sentenced to the penitentiary. I hope to have more prosecuted during the October term of court."

FORT HALL AGENCY.—1. "I know of but one white man being reported killed by Indians belonging to this agency during the past year.

"2. The Indians admit they killed him; it was a murder."

"3. I have no information of any whites being killed by whites near the limits of my agency during the past year.

"4. Two Indians belonging to my agency were killed by whites. From my information the circumstances did not justify the taking of life or even a resort to violence."

UINTAH VALLEY AGENCY.—No murders by either whites or Indians at this agency. The agent says:

"Though no whites have been killed by whites on or near the agency, many have been thus killed in the various settlements and mining camps outside the reservation. I will say, in closing, that the reports relative to the depredations of Indians in this Territory (Utah) have, in my estimation, been much exaggerated."

AGENCY OF WESTERN, NORTHWESTERN, AND GOSHIP SHOSHONES, SALT LAKE.—1. What number of whites are reported as having been killed by the Indians belonging to your agency during the past year?

Answer. Three, in Utah.

2. What number of them have been proved to your satisfaction to have been killed by Indians?

Answer. One only.

3. What number of whites have been killed by whites within or near the limits of your agency?

Answer. In Utah, 11; in Nevada, 8; total, 19.

4. What number of Indians under your charge have been killed by whites?

Answer. Two in Utah, 2 in Nevada; total, 4.

LOS PINOS AGENCY.—"Only one case, the murder of Mr. Miller, agent for Navajoes, said to be committed by Weminuche Utes, has come to my knowledge."

Otherwise, I have no outrages to report, either committed by Indians or whites."

SISSETON AGENCY.—No murders by either whites or Indians at this agency. The agent says:

"Harmony and general good-will, I am happy to say, have prevailed among the Indians, and between the whites and Indians as well."

PONCA AGENCY.—No murders by either whites or Indians at this agency during the past year.

*J. Richard, jr., was a Sioux half-breed, and he was killed by Yellow Bear's friends in revenge of his murder of that chief a short time previous.

† The murderers were arrested and are now in custody awaiting trial.

YANKTON AGENCY.—No murders at this agency. The agent says: "I am happy to state that all is peaceable on the reservation."

CHEYENNE RIVER AGENCY.—One Indian was killed by an Indian and one soldier killed by an Indian during the past year.

WHETSTONE AGENCY.—No murders at this agency by either whites or Indians.

FORT BERTHOLD AGENCY.—No murders committed by either Indians or whites belonging to this agency at or near the reservation. The agent says: "During the past year but one white man has been killed on this reserve; that was on the 14th of June, 1871. A white man in the employ of Joseph Anderson, log-contractor, was killed by a party of Santee Sioux, at the contractor's camp, about twenty miles up the Missouri, (from this agency,) and eight head of work-cattle run off at the same time. This is the only depredation that has happened since I have been stationed at this agency, and these Indians were in no way connected with the affair."

NEWSPAPER OUTRAGES.

Letter of Superintendent Hoag.

I am in receipt of thy letter (5th instant) inclosing slip dispatched from Little Rock, Arkansas, designated, "Crime in Kansas." The assertion is made that, while at Cedar Grove, in southwestern Kansas, he learned that of seven men who went on a buffalo-hunt only two returned, the five having been killed by Osages. I had seen this telegram prior to thy letter. Cedar Grove is on the Atchison, Topeka and Santa Fé Railroad, near Emporia. I have made inquiry, and find no one in Southwestern Kansas that has any knowledge of such affair. I have no confidence in its truthfulness. Far beyond Cedar Grove, at Newton, the terminus of said railway, about forty deaths have occurred within a few months, all from violence or unnatural causes, in common parlance, "with their boots on." No civil action taken for redress in any case, and seldom noticed by the press. But this is in Kansas, and the criminals are citizens.

REPORTED OUTRAGE BY LITTLE RAVEN AND HIS BAND.

Letter of JOHN D. MILES, United States Indian agent.

Thine of 2d instant is just received, inclosing printed slip giving "startling Indian news," first published in the Topeka (Kansas) Commonwealth, and copied into the Washington papers.

It is my great pleasure to report that, if the whole report should prove to be as untrue as the statement of the complicity of Little Raven in the reported raid by Arapahoes upon a Government train with Army supplies for Fort Lyon, I shall be most happy.

Little Raven arrived at this agency (eighty miles north of Fort Sill, on North Fork of Canadian River) on the 12th day of June last, with about one hundred and twenty-five lodges, and has remained here since that time. The balance of the tribe, numbering about one hundred and thirty lodges, have remained at the agency the greater portion of the time during the past year, only absenting themselves a short time during the past fall and winter on the buffalo-hunt.

Little Raven has attended the two peace councils recently held on the Washita, and has rendered valuable service in presenting the wish of the Government to the Kiowas, Comanches, and other raiding Indians, the first resulting in the return of two captive children and some mules and horses, and the last, under Captain Henry E. Alvord, resulting in the selection of raiding Comanches to visit Washington, he (Little Raven) urging them to listen to Washington.

Raven's faith is strong in the pledge of friendship that he has made with the Government, and his influence is decidedly for peace.

Letter of Mr. Nicholson.

I find thy letter of 13th instant, in reference to the alleged destruction of a train between Denver and Fort Lyon by Arapahoe Indians under the leadership of Little

Raven in the latter part of last month. I am glad to be able to say that a few days after the appearance of the above report in the Topeka Commonwealth, an official denial from General Pope appeared in our papers. The general asserts that no train has been in any way interfered with in that vicinity.

Of course that disposes of the whole matter. By all of us who are acquainted with Little Raven and the Arapahoes, the report was, from the first, considered as absolutely false, and it is incomprehensible that the editor of the Commonwealth should have had so little regard for his reputation as to have published it without expressing doubt of its accuracy. On the contrary, he emphatically indorsed it by claiming it ironically as "an evidence of the righteousness of the Quaker policy!" The whole story bears the fullest evidence of the unrighteousness of those who persistently oppose President Grant's policy of "Truth, justice, humanity, and peace" toward Indians.

INVESTIGATION OF REPORTED INDIAN OUTRAGES.

Letter of Governor Army, of New Mexico.

I went to look after certain Mexicans and "white men," who have been stealing from the Pueblo Indians, and one who murdered a Pueblo Indian of Santa Aña. One of the parties was arrested in Socorro County, and was taken from the sheriff and hanged. This was done, in my opinion, by parties who were equally guilty, and who took the law in their own hands, to prevent his divulging their participation in the thieving operations in which a gang of Mexicans have been engaged for several years, and who charge the Indians with their crimes.

During the month of January, I traveled over a thousand miles, and visited the haunts of the Apaches, in the southwest corner of New Mexico, and passed through Cook's Cañon, and visited Pinos Altos and Silver City. At the latter place I found a man who had purchased stolen horses belonging to the Pueblo Indians of the village of Islete, and I took measures to have him punished. As long as Americans and Mexicans will steal and encourage Indians to steal and sell to them, we will have accounts of Indian depredations. The only safe preventative is to bring to justice such parties, and place the Indians on reservations where such men will be excluded. The present Indian policy of the administration will do it if carried out faithfully.

A case which I followed up last month will give you and your board some idea of the injustice done to the Indians. The Indians of Santa Aña Pueblo had their cattle near their village. A Mexican named José Abram Perea went to the herd and selected six head of cattle and drove them off. The Indian who owned the cattle followed him, and the man turned and killed him. He then drove the cattle to Albuquerque, about thirty miles, and sold them. It was immediately rumored that the Navajoes had stolen cattle; but the man and the cattle were tracked to the butcher's corral in Albuquerque, and before the butcher could kill and hide his part in the theft, the cattle were found. He was arrested and testified that he bought the cattle from José Abram Perea for \$20, not one-fifth of their value. He will be required to answer at the next term of court, as well as the murderer, who has fled. If such prompt measures had not been taken, this case would have been reported as a murder committed by Navajoes or Apaches.

In a former letter I suggested to you the establishment of the agency some miles from the military post, so that the Indian women could be kept from intercourse with the soldiers.

STATE OF MAINE.

RESOLVE relative to wrongs practiced upon Indians.

Whereas the present new policy, introduced by the President and approved by Congress, for the improvement and civilization of the various tribes of Indians, based upon kindness, liberality, and a prompt and faithful performance of our promises to them, commends itself to our attention as likely to be more effectual in establishing and preserving peaceful relations with them than any course that has heretofore been pursued; and having met the past year with encouraging success; and the people of this State feeling a deep interest in the full success of this act of mercy and justice toward a long-neglected and abused portion of our fellow beings: Therefore,

Resolved, That our delegation in Congress be informed of the united feeling and

solid judgment of this legislature, for themselves and the people whom they represent, that it will be in conformity with their wishes for them to use every reasonable effort to retrieve the wrongs practiced upon the Indian and to encourage and uphold the hands of the President in the prosecution of his peaceful policy.

Passed and approved February 24, 1872.

THE PRESIDENT'S INDIAN POLICY AND THE MISSION BOARDS.

Extract from report of Hon. B. R. Cowen, Assistant Secretary of the Interior.

I have returned from my three months' tour among the Indians more than ever convinced of the propriety and the feasibility of the President's policy in the conduct of Indian affairs. If time be given, it must more and more commend itself to the Christian people of the country. It is of so recent origin that it is, as yet, not fairly inaugurated in all its details. It seems to me, however, that some of the church missionary authorities have not yet fully realized the importance of the work which the President, in the establishment of his policy, invited them to perform. They were requested to select the agents, and the Department expected them to name men of integrity, business experience and capacity, sufficient to conduct the affairs of the agency honestly and efficiently. This has been done in a highly satisfactory manner, but the new policy contemplates the moral and religious culture of the Indians, to effect which, the agents should be men, not only in favor of the new policy, but who will take an active part in promoting it in all its details. This can only be done properly, as I believe, by men of pronounced religious convictions, and it would be much better in all cases if they were communicants of the respective churches having control of their agencies. It is not enough that agents are willing to tolerate missionary work among their people; they should be men who can and will render efficient aid themselves in the work and cordially acquiesce in all proper missionary appliances. There are men now on duty as agents who, although good business men, have no confidence whatever in the capacity or disposition of the Indian for moral or mental improvement, nor any desire, apparently, to see the experiment tried. Such men are obstacles to the missionary branch of the present policy of the Government, which I am well satisfied the churches which nominated them would promptly remove if their attention were invited to the subject. These same remarks apply to all Government employes at the agencies.

The success of the present policy is so encouraging that I would gladly see it perfected and carried out to its fullest extent and capacity. The religious bodies have rendered such valuable assistance in the past and seem so heartily in accord with the Executive and the Department, that they will undoubtedly act upon the suggestions made above, and, wherever it may be necessary, replace unfit agents by those who will be entirely satisfactory to the Department, while, at the same time, carrying out, in other particulars, the details of the peace-policy.

THE PRESIDENT'S POLICY.

Letter of Governor Campbell.

CHEYENNE, Wyoming Territory, November 9, 1872.

SIR: I desire to express to you the gratification I feel at the treaty lately negotiated by you with the Shoshone Indians, by which so large and fertile a portion of their reservation in this Territory has been opened up for settlement. I believe the successful issue of this treaty is directly traceable to the good feeling and confidence that has been produced on the minds of the Indians by the present just and humane policy of the Administration. It is not in this case alone that this policy has been of benefit to our Territory. Previous to the incoming of the present Administration it is well known that the Sioux, under the leadership of Red Cloud, were among the most warlike and hostile to the whites of any Indians on the plains.

In the spring of 1870 Red Cloud, with a number of his braves, was induced to visit Washington. The treatment he received while there, the conviction forced upon him that it was now the intention of the Government to deal with him and his people honestly and fairly, and the evidence that was brought before him in his trip through the country of the futility of his efforts to wage successful war against the whites, all conspired to change Red Cloud from the most energetic and bitter warrior on the plains

to a firm, a consistent advocate of peace. And, as a result of his efforts and of the conviction on the part of the Indians that the whites are their friends, we have the fact that since the return of Red Cloud the warfare of the Sioux upon the whites has substantially ceased. Another result of this visit, and of the treatment these Indians have received from the Government, particularly gratifying to the people of Wyoming, is that Red Cloud is using his influence to secure the abandonment by the Sioux of the northeastern portion of this Territory, and the retirement of all of the tribe to their reservation in Dakota.

In view of these facts I feel that I cannot but congratulate the Administration and the people of the United States, not only upon the inauguration of the policy which has produced such good results, but also upon the selection of the persons and the adoption of the means by which this policy has been so successfully carried out.

Very respectfully, your obedient servant,

J. A. CAMPBELL.

HON. FELIX R. BRUNOT,
President Board of Indian Commissioners.

The following extract is from the last annual message of General J. A. Campbell to the territorial legislature of Wyoming:

"INDIANS.

"A question of the greatest importance to us is our relations with the Indians whose homes, so far as they can be said to have homes, are in this Territory. Under the wise and just policy of the present Administration we have been entirely free from Indian raids during the present year. While it is doubted by some persons whether any permanent peace can be secured with the Indians that is not founded upon the respect which they will have for those only who have completely subdued and conquered them, it must be admitted that, thus far, the peace-policy has produced very encouraging results.

"Directly north of the Sweetwater district is the Shoshone Indian reservation, a tract of land comprising within its limits several river-valleys of arable land, easily susceptible to irrigation. The citizens of Sweetwater have been anxious to secure an abandonment by the Indians of the valleys of the village of the Little and Big Popo-Agie Rivers, in the southern portion of the reservation, in order that they might raise in them grain and vegetables for their subsistence. Upon a representation of these facts to the honorable Secretary of the Interior, I was authorized by him to treat with the Shoshones for the surrender of the desired territory, and to cede to them in lieu thereof a corresponding portion of land north of their reservation. In pursuance of this authority I met the chiefs and head-men of the Shoshones, and communicated to them the desires of the people, and the consent of the authorities at Washington, for the Indians to enter into the contract. They would not, however, consent to the exchange, except upon conditions which I was not authorized to grant, and the reservation remains as originally formed. I am still in hopes something may be done by which the citizens will be enabled to acquire a title to the lands they at present occupy, and those which they desire to settle upon in the valleys."

THE OLD AND NEW—FROM AN INDIAN STAND-POINT.

"I lived on a good farm in the Umpqua Valley, a piece of land with a good house and barn. I also had ten good horses and one fine stallion and sixty head of cattle. I gave up all my property, with the agreement that the Government would pay me for it all. Up to this day I have not received so much as one "bit" for that property. I have now been on the reservation sixteen years, and during that time I have seen poor white men come here as officers, and stay a few years and go away rich, while I and all my people have always been growing poorer. We at first had a great deal of money; come here in agreement with the terms of our treaty, but my people have never got much benefit from that money. Our superintendent and agents have got all of it, while I have seen my people die for the want of food, just as our horses die in winter when they have nothing to eat.

"The men you have sent here for our officers have not only stolen our money, but they have violated our women and scattered disease among us, which has reduced our number from thousands to hundreds. Our schools have done us but little good.

Our children have not learned to read or write. . Our young men and women have not learned to work, because the persons who have been appointed to attend to these things have not cared for anything but to get our money, and then leave us in a worse condition than they found us. It seems like we have been a long time in a dark night, we can't see anything. A heavy cloud has settled down upon my people, and we seem to be lost."

"We have a new agent. He made a good impression on our hearts. We think we will have some one to show us a good road to travel. Our hearts have all grown warm with the prospects which open before us, with these officers to guide us. When our treaties expire we think we shall be able to manage our own affairs."

OPINION OF SOLOMON RIGGS (AN INDIAN) ON THE NEW POLICY.

I see you all here to-day, and it makes my heart glad to look upon you. It is like we were all traveling the same road to some good place. We have been together for several days, and no bad words have been spoken—nothing to make us feel angry or sad. Everything that has been said has come from good hearts, and has fallen upon our ears like the great, clear rain-drops upon the thirsty ground. Many times, in the past, when I have thought of the way my people have suffered since the white people came to this country, my heart has grown heavy with sorrow, and I have wondered if they would always be so poor, so ignorant, so cast down. It seemed as if they could not help themselves, and as if they had no friends among the white people to help them. I think we have friends now, who will help us, and I feel like a new day had begun, with fewer clouds and a bright sun. It makes me feel very happy now to see so many white people interested in the welfare of my people and to see their hearts reach out in sympathy with us. I almost forget that our color is so different; that we are red and they are white. They seem so much like brothers to me now that I can believe the good Book, which says we are all children of the same Father. I think more of myself now and more of my people. We are not dogs and beasts, but men and women, and some day our children may be able to live in good houses, to have good farms, and good churches, and may be able to make law and preach the gospel. I thank the superintendent very much for bringing us here. We have learned more about each other, and about the white man, than we could have learned in a year by any other means. We will not forget it, but will keep it close in our hearts, and when another year comes around—if you should send for us again—you will find that we have grown wiser and better, and will be able to learn faster and more than we do now. It has been so pleasant to be here to listen to our good friends talk that it makes me feel sad, now that we are about to part.

I think our hearts are larger than they were before. We have been shown what to do; what road we should travel. Our eyes have been opened to see new things, and we feel like we had run a race and won it. We will now do all we can to follow your advice. If our agents will help us, as I think they will, we will get along very fast.

LETTER OF MAJOR PRICE, GIVING DETAILS OF TROUBLES WITH A PORTION OF THE UTES IN NEW MEXICO.

LOS PINOS INDIAN AGENCY,
Cochitopa, Colorado, August 30, 1872.

SIR: In compliance with your request I have the honor to furnish you with all the information I have concerning the troubles with the Ute Indians in the southern portion of this Territory during this season. I have not the official communications and dates with me, but will endeavor to supply the latter from memory. Early in March, the Capotes, and a few of the Weiminuche Ute Indians, who had their agency at Abiquiu, New Mexico, and had wintered in that vicinity, started west, for the mountains, committing, on their departure, several depredations near Tierra Amarilla, taking from the citizens some thirty head of horses, forty head of cattle, and wantonly killing thirteen head of beef, which they left on the ground, not taking the meat for food. Upon this Major Armstrong, their agent, applied to General Granger, commanding district of New Mexico, for troops to recover the stock and arrest the thieves. Lieutenants Stephenson and Pullman, with twenty-five men, were ordered from Fort Wingate to proceed to Tierra Amarilla, for the purpose of complying with this request of the agent. On their arrival, they found the Indians all gone, but Chavez, with a

few non-combatants and women and children. Their whereabouts was unknown, but they were thought to be on the Rio Verde, in Utah Territory, with the Weminuchas. Lieutenant Stevenson reported these facts, and General Granger ordered twenty-five men additional from Fort Garland to report to him, with instructions for him to pursue them and recover the stock and thieves, the agent accompanying him. While making preparations for this movement and awaiting for the re-enforcements, two of the Capotes came into his camp. They said that they had heard from the Navajoes that soldiers had been sent to Tierra Amarilla, and Sobata, their chief, had sent them to see what the soldiers wanted there. They were treated well, and word was sent by them to Sobata to come in and talk the matter over. Shortly after Sobata and forty of his warriors, all well armed, appeared in Lieutenant Stephenson's camp. Lieutenant Stephenson and Agent Armstrong represented to them the wishes of the general commanding, and the Indian superintendent, and their anger at their bad conduct, and urged upon Sobata the returning of all stolen stock in their possession and the delivery of the thieves for punishment. The Indians ridiculed this proposition, and would not listen to it. As far as the horses were concerned, they were willing to return such as were left, after they had got through using them; that they "were going up into that country to meet all the Utes, and see God;" but that they would not give up the thieves. The agent and Lieutenant Stephenson labored all day to effect this object peaceably; asked the Indians to go to Santa Fé and talk to higher authorities; but all was in vain. They would listen to no proposition connected with the surrender of the thieves. Finally, toward evening, after every persuasion had proved fruitless, Agent Armstrong requested Lieutenant Stephenson to arrest some of the young men who had been the most insolent in council, and were known to be bad men and thieves. Immediately the Indians commenced loading their rifles and stringing their bows. The soldiers, seventeen in number, (the balance being on guard over the horses,) were in the immediate vicinity of the council. At this time a party of about thirty more Indians were seen about a mile off charging toward the camp, and the council broke up, and all jumped on their horses, defying the soldiers to fight. Again Lieutenant Stephenson sent Chacon, the Mexican-Ute interpreter, who had lived with them many years, to endeavor to get them to return and arrange the matter peaceably. They horsewhipped him and told him to go back and tell the soldiers to come on; they wanted to fight. Lieutenant Stephenson moved slowly toward them, when they fired. In the skirmish that ensued, one Indian was killed and one or two wounded; one soldier wounded. They retired across the river and left for the mountains. That night, about ten miles west of the Channa river, they murdered a Mexican while he was asleep. He, with a little boy, was herding sheep. The boy escaped in the dark. I had just returned from leave of absence, was at Fort Union, and was telegraphed to immediately report to Santa Fé and assume command of the troops operating in the vicinity of Tierra Amarilla. The day after my arrival there, I started with General Granger to Tierra Amarilla. Messengers were sent to bring the Indians in, and in two or three days Sobata's son with several others came in. They spoke peaceably and said they did not want to fight, but that the horses were with the Weminuchas, and they did not know the thieves and murderers, but they would all come in as soon as they could get there. I returned with General Granger to Santa Fé to see the Indian superintendent and to receive public instructions. Instructions were received by the agent and myself to demand the thieves and murderers and stolen stock. I returned about June 20, and found all the Capotes there. Eight horses and seventeen head of cattle were returned to their owners. A council was held, and two Indians were sent out to endeavor to get the balance of the stock. They were given fifteen days to return with it. About June 24, I received information that Mr. Miller, agent of the Navajo Indians, had been murdered by the Utes on the San Juan River, on the morning of the 11th June. It is not believed that any of Sobata's Indians did it, as they were all at Tierra Amarilla on the 15th, and could not have traveled the distance required. Depredations were committed by the Navajoes against the Utes and Jicarilla Apaches, and I was directed to go to Fort Wingate to inspect and to ascertain all I could concerning the death of Mr. Miller and to recover the stock stolen by them. On arrival at Fort Wingate, all the principal chiefs came to see me, and I saw some of the parties who were with Mr. Miller at the time of his death. The latter had recognized the two Indians who shot at their party as Utes. Mr. Ayres had been their agent for several years, and Jesus, interpreter, was also thoroughly familiar with them.

Mr. Miller, with Dr. Thomas, farmer; Mr. Ayers, trader; and Jesus, interpreter of the Navajo agency, with one spare pack-animal, were camped on the south side of the San Juan River, looking for a farming-site. They had been on the north side and were returning. It was about one hundred miles north of the agency.

About daylight they were startled by a shot, and, springing up, they saw two Indians driving off their animals. They were distinctly recognized as Utes by their dress and the manner of wearing their hair. They had deemed themselves so safe that they were at first uncertain whether a shot had been fired, and did not themselves fire at the Indians. They did not know until some few minutes that Mr. Miller had been

shot, thinking that he had not awakened. On returning they found that he had been killed instantly and never moved. Two arrows were found sticking in the blankets of the interpreter—one between his legs and one by his side. The Indians had secured the horses, got between them and the party, and to within forty or fifty feet of them, and fired. They were tracked and followed to where they crossed the river, going north into the Weminuche country. Mr. Miller was shot in the top of the head. The party were left on foot, and had to walk one hundred miles to the agency. They buried Mr. Miller on the spot.

The Navajoes informed me that an old Ute Indian, named Cosah, who was married to a Navajo, had been living on the south side of the San Juan; that they had been out there since the murder and got all the information from him they could. He said that several days before the occurrence took place there had been two Utes stopping at his camp. They were determined on mischief, and he had advised against it. He said they were going out to steal some horses from some one; that he quarreled with them, and they went away, stealing some things from him. They were at his place the day before the murder, which took place twenty miles higher up on the river. The Navajoes described these Indians very accurately to me. One of them was a very tall man, with certain peculiarities, and the other was short and quite lame. His walk was described. They said they were nephews of Ignatia, one of the Weminuche captains. The Capote Utes, when interrogated, stated that Ignatia had two nephews, and when asked to describe them gave the same description. I have no doubt in my mind that these Indians killed Mr. Miller. I believe I could identify them if I could see all the Weminuches together. The Navajo Indians returned the horses stolen, and a large number expressed their desire to accompany my command against the Utes. They seemed to regret the loss of Mr. Miller, and said they thought it was all right to steal from the Utes and Apaches after this occurrence. On my return to Tierra Amarilla I found that Superintendent Pope had been there during my absence; that he had made demand for the thieves and murderers and the return of the stock. He extended the time until the 15th of July, when, if they had not complied with the demand, Agent Armstrong was to apply to me for assistance to enforce it. One of the worst Indians, Benou, a Weminuche, living with them, was sent after the stock. He has never returned. Another, Corowitche, died of pneumonia. He had his horse shot, and ran a great distance on the day of the fight with Lieutenant Stephenson. On this demand the Indians all left, a portion of them coming to this agency.

On the 16th of August, at the written request of Agent Miller, I moved with my command (eighty or ninety men) to Pagosa Springs, sixty-five miles northwest of Tierra Amarilla. I had with me Chavez and two other peaceable Utes, who had remained. I at once sent them out to bring in any Indians they could find. In two days Coronea came in with several others. I made very urgent inquiries after Manuel, who was one of the worst thieves and advisers among them. They said he was out at their camp, twenty miles off. They remained in camp all night, and left next morning. Shortly after their departure, two squaws came into camp, one of them the wife of Manuel, and daughter of Chavez. She said that Manuel had been killed by the other Indians that morning; that he had wanted to be made captain and had wanted the young men to join him in stealing; that they had refused and told him that he had brought them into all their trouble. He then said he would go himself. They told him he could not, and shot his horses. He then said, "You've killed my horses, you may as well kill me;" at which one of them fired, killing him instantly. To assure myself, I rode out to the camp the next day and satisfied myself that he was dead. I visited the camp; they expressed themselves well satisfied; said he was a bad man, and they were glad he was dead. I considered then that they had made atonement for a great deal that had been done, and told them that when Benou returned with the stock, all would be right, so far as they were concerned. They assured me that all the Weminuches had gone to Utah to trade for horses. I have no doubt that these are the Indians that are described by the Utah papers as one hundred Ute lodges on one of their rivers levying upon the citizens. I sent runners out, who went over one hundred miles. They said they could find no recent signs of them, and they were not in the country they usually occupied.

Receiving unofficial information of a council proposed to be held at Pagosa Springs, I deemed it not advisable to move farther into their country until I knew something of what the nature of the council would be, especially as I was satisfied that they were not within several hundred miles of me. I soon received instructions that the council had been changed to this agency, and I was directed to co-operate with Governor Arny and the agent, and to accompany, with what force I deemed necessary, all the Indians I could get together to this council. The Indians were afraid to come without troops, and requested my presence, as their agent was sick and could not go. I brought about thirty of them, with an escort of ten men, pack-animals and packers carrying my own and their rations.

I find that there are none of the Weminuche Indians here. All these Indians

think they are in Utah. They have no representative in this council, Chavez, who spoke for them, being a Tabeguache, and is called their captain at this agency, but has not been in their country for several years. I was in hopes, by coming here, to hear something concerning them and of having the death of Mr. Miller satisfactorily accounted for. The commissioners said they had no instructions to do anything but endeavor to negotiate for their land. It is probable, under the circumstances, that you would have accomplished no good result by speaking of it in council when there was so much excitement concerning the failure of the treaty. I do not believe that Ouray, the chief, has any authority, or could exert any, even if he felt inclined, over these Indians. If it is left with him, nothing will ever be accomplished. His statement, that he thinks the men that were with us did it, is nonsense. The men are all well known; they could have had no object in it, and would not have walked one hundred miles, disposing of their horses, &c. There were no other white men in the vicinity that could have done it.

For the sake of peace with the Utes, and also the Navajoes, some definite and decisive measures should be taken to discover and punish these guilty parties. If these two tribes see that they can murder their agent with impunity, there will be no safety for the agents living in their midst, surrounded, as they are, at all times, with twenty times their number. At your request I have given you this full account of the affair, you having been upon the ground and seen the tone and attitude of these Indians. In my instructions much is left to my discretion and experience. I can gain no credit, under any circumstances; but would like to have some one of proper feeling understand the case in the event of trouble, so that I may not be overwhelmed with blame. I fully appreciate the desire and policy of the Government, but under my present instructions, should I see the Weminuches and recognize the murderers, I should arrest them, always under the advice of their agent, even should I have to kill some Indians to accomplish it.

With great esteem, I am, sir, very respectfully, your obedient servant,
WM. REDWOOD PRICE,
Major Eighth United States Cavalry.

Hon. FELIX R. BRUNOT,
Chairman Board of Indian Commissioners.

WEIGHT OF BEEF-CATTLE.

Letter of Hon. E. B. French.

SECOND AUDITOR'S OFFICE, November, 1872.

SIR: Your letter of the 24th ultimo was duly received, has been examined, and is on file.

"In compliance with your request, as above, I send herewith a statement which gives the average net and live weights of beef-cattle furnished for the Sioux Indian district for several months in the years 1865-'69; also of those furnished for Indians in the same region for several months last past:

Statement.

Number of cattle.	Average net weight. Pounds.	Average live weight. Pounds.	When furnished.
150	878	1,756	September 19, 1868.
48	1,027	2,054	November 25, 1868.
321	725	1,450	November 27, 1868.
117	750	1,500	February, 1869.
338	535	1,070	September 6, 1872.
1,016	500	1,000	September 27, 1872.
558	504	1,008	September 27, 1872.
1,063	517	1,023	October 15-25, 1872.
75	575	1,150	September 14, 1872.
40	786	1,572	August 20, 1872.
40	805	1,610	September 15, 1872.
100	797	1,594	October 19, 1872.

It is proper to add that the last three lots or droves of cattle were furnished under contract for the Crow Indians* in Montana Territory, and that the claim for their value is at present suspended in this office.

In making contracts for beef the rule seems to be that the net is just half the live weight, and that rule has been followed in preparing the foregoing statement, rejecting fractions.

THE INDIAN TERRITORY.

To the Board of Indian Commissioners :

The undersigned, associated executive committee of Friends on Indian affairs, representing nine Yearly Meetings of Friends, residing in twenty-two States of our Union, have seen with sorrow the reported resolution of a State legislature instructing its Senators and Representatives to urge upon Congress the opening of the Indian Territory for settlement; and, although we cannot believe that either Congress or the people of the United States will listen to a proposition so unjust to the Indians and so dangerous to the interest and welfare of the nation, we deem it a fit occasion to ask you, and through you all good citizens, to unite in securing to this deeply-injured people the homes solemnly guaranteed to them and their posterity.

Our object, when we accepted the invitation of the President to aid in carrying out his just and peaceful policy, was to extend to the Indians the benefits of Christian civilization, according to the Gospel of Christ. Past experience has shown that this could not be accomplished so long as they were subjected to the schemes of unprincipled men, whose influence is subversive of every effort to instill the principles of Christianity. The pledge of sufficient territory, in which these people could be thus instructed and shielded from adverse influence, was the understood condition on which the Society of Friends entered upon their arduous engagements. If this condition is to be disregarded and the flood-gates of iniquity are to be opened upon them, it will be worse than useless to expect success in this great object of our endeavors. On the other hand, we have indubitable evidence that the faithful execution of our obligations will result in elevating them into useful and law-abiding citizens.

* * * * *

WM. C. TABERS,
EDW. EARLE,
Of New England Yearly Meeting.
WM. B. COLLINS,
BENJ. TATHAM,
Of New York Yearly Meeting.
THOMAS WISTAR,
JOHN B. GARRETT,
Of Philadelphia Yearly Meeting.
FRANCIS T. KING,
JAS. CAREY THOMAS,
Of Baltimore Yearly Meeting.
WM. NICHOLSON,
Of North Carolina Yearly Meeting.
JOHN BUTTLER,
GEORGE K. JENKINS,
Of Ohio Yearly Meeting.
MURRAY SHIPLEY,
E. L. JOHNSON,
Of Indiana Yearly Meeting.
AMOS DOAN,
BENJ. WRIGHT,
Of Western Yearly Meeting.
LINDLY M. HOAG,
JOSEPH D. HOAG,
Of Iowa Yearly Meeting.

The following table and report, prepared by William Nicholson, of the executive committee of the Society of Friends, illustrates the progress made with the wilder tribes in the Indian Territory since the inauguration of General Grant's Indian policy. It includes the Kickapoos, Kaws, Chippewas, and Munsees of Kansas, numbering about

* This agency has not yet been made subject to the new system of appointment of agents by the boards of the churches.

152 REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

one thousand Indians, and the Osages, Quapaws, Peorias, Ottawas, Wyandottes, Senecas, Sacs and Foxes, Absentee Shawnees, Chippewas and Munsees, Cheyennes, Arapahoos, Wichitas, Keechies, Caddoes, Ionies, Kiowas, and Comanches, and covers the period of President Grant's *first* official term:

	1868.	1872.
Population.....	16,208	17,957
Number of schools.....	4	14
Number of pupils.....	105	404
Number of teachers.....	7	16
Number of Sabbath-schools.....		11
Acres cultivated by Indians.....	3,220	9,671
Wheat raised by Indians, bushels.....	633	3,247
Value of wheat raised by Indians.....	\$1,135	\$3,957
Corn raised by Indians, bushels.....	31,700	214,190
Value of corn raised by Indians.....	\$24,000	\$106,998
Oats raised by Indians, bushels.....		9,243
Value of oats raised by Indians.....		\$3,680
Potatoes raised by Indians, bushels.....	1,770	15,201
Value of potatoes raised by Indians.....	\$1,770	\$7,414
Value of other vegetables.....		\$7,355
Hay cut, in tons.....	750	5,584
Value of hay.....	\$3,590	\$30,870
Number of horses owned by Indians.....	17,924	42,920
Value of horses owned by Indians.....	\$702,250	\$1,577,571
Number of cattle owned by Indians.....	640	6,604
Value of cattle owned by Indians.....	\$15,200	\$103,804
Number of hogs owned by Indians.....	1,074	10,763
Value of hogs owned by Indians.....	\$3,238	\$30,227

A glance at the above table will show a very decided improvement in the educational and industrial condition of these tribes, and, should the same policy be pursued for the next four years, the improvement will be still more decided. No stronger proof of this inference can be needed than the fact that the statistics of each of the four years show a constantly increasing ratio of progress in the right direction, that of 1872 being greater than that of any previous year. Moreover, many of the schools have been in operation too short a time for the full extent of their influence to be felt; and with many of these Indians, the means of industrial improvement have so recently come into their hands that they have but commenced farming operations. Again several of these tribes have since 1868 moved to new homes in the Indian Territory, and have, therefore, had to contend with all the retarding influences connected with the opening of farms, building houses, &c., in a wild and remote region. No little portion of the corn-crop of the present year is upon sod broken last spring. Notwithstanding these adverse circumstances, we find their crop for 1872 increased about sevenfold over that of 1868, while the quantity and variety of their farm and garden products generally are largely increased also. The simple fact that they own ten times the number of cattle and hogs which they had four years ago indicates an appreciation that their true interest lies in giving up the chase and pursuing the peaceable industries of civilized life.

EXTRACTS FROM THE REPORT OF MURRAY SHIPLEY, CHAIRMAN OF THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

The committee on religious interests report:

KAWS:

They (the children) are taught in school such Bible truths as they are capable of understanding, and have learned to sing several hymns, of which they are very fond and apt scholars. We have kept up a Firstday-school for their benefit all winter, in which the plan of salvation is taught them in as simple a form as we can. We have religious meetings with them twice a week, and often feel that the Spirit of God is in our midst to bless us.

CHEYENNES AND ARAPAHOES.

We have on Firstday afternoon a Bible exercise; also just before retiring at night. The children seem to enjoy this, and the parents also, and I am really surprised at the clearness of their understanding of these precious gospel truths, and I am led to the conclusion that the good Spirit is at work among this heathen people, that the ground is prepared, that if the good seed is only sown in faith it will spring forth and yield an abundant harvest. The fields are "white," dead ripe, awaiting the sickle of the faithful "gleaners" to gather the golden grain.

KICKAPOOS.

We have been endeavoring in our weakness to attend somewhat to the religious interests of the tribe, and especially have we endeavored to assist in giving the children of our mission instructions in the *way of life*, for we feel that, if we fail in presenting the way of salvation to the Indians, then we shall have *failed* in the charge intrusted to us.

WICHITA AGENCY.

A Scripture-class meets at 10 o'clock, previous to our Firstday morning meeting, which is attended by the teacher and several others of the employes, in which a chapter or a designated lesson is read, and such historical or other interesting matter connected with the lesson elicited. These readings are regularly continued.

For a few weeks past I have held meetings on Firstday afternoons with the Caddo Indians, at the lodge of their chief, for the purpose of reading to them from the Holy Scriptures and imparting to them such information and instruction as is presented for their enlightenment in the truths therein set forth, and the attention manifested on these occasions is encouraging. Such meetings, I am led to believe, cannot but be attended with good results when conducted upon the simple grounds of Christian benevolence.

It is my aim to extend this mode of instruction until all our Indians can have the advantages of thus meeting together, trusting they may be led on, step by step, until they become more and more acquainted with the blessed fruits of the Christian religion. Last Firstday my wife and I were accompanied by Cyrus and Phoebe Cook, who are now living here. At the close of the meeting the Caddo chief made some interesting remarks about what had been read and explained to him, and he said they needed a meeting-place. He was informed that we were sensible of his wants and desirous to have better accommodations for them, but the weather would soon be warmer, when we could meet out of doors, and for the present it would be impracticable to build a suitable meeting-house; and with some other remarks our interesting interview ended.

CADDOES, ETC. (KIOWA AGENCY.)

Every Firstday, at 10 o'clock, we have our little meeting for worship, which varies in size from six to thirty, besides the school-children, who always attend, and are quiet and respectful, but, as I judge, few of them understand the preaching.

After meeting comes our Bible-class, taught by our excellent agent, and varies in size from six to thirty. Two of the scholars participate, and nine are nearly or quite ready for it.

At 2 o'clock comes our Firstday-school for Indian children; one marked feature is that each Firstday each child repeats a text of Scripture. We let them all have the text-cards they commit to memory, and about one-half of them take one home every week, and all have quite a number; and they repeat in concert some 20 Scripture texts—wall-texts and such as have been printed on blackboards. We have to be very simple in our talk with them; some things they receive at once as being true, such as moral, filial, and parental duties. We feel to have their confidence, but some things are new to them, and they hardly know how to receive them. Especially is this the case in reference to what we teach about the creative powers of God. We think the majority understand what we say.

The children have many things to learn, but their progress in learning, their improvement in behavior, their affection for each other, their strong memory, and their perseverance are among the encouraging features. We do feel encouraged, and, I trust, immeasurably thankful for the success of our efforts granted by our Heavenly Father. But we often feel weak, lonely, and unfit for the responsibilities of our position, and earnestly desire thy sympathetic prayers, and of all dear friends, that we may be blessed for the cause's sake with humility, patience, judgment, and discerning for each day as the need may be.

OTTAWAS, ETC. (QUAPAW AGENCY.)

All the children are instructed on religious matters, morality, industry, and such general information as they are able to comprehend. During the whole winter the chief and council, with many members, have made it a point to visit the school every Sixthday afternoon. These seasons have many times been blessed by the Lord, and thanksgiving, prayer, and praises have been offered for his manifold mercies. I now remember with interest how, on one of these occasions, (the week before Christmas,) one of the Indians arose and said: "Children, my heart is full. I don't know what to say; but I have been thinking in how many ways the Lord has blessed us during the past year. If I was to tell, and tell, and tell, I never could tell it all; but the greatest blessing that we have received is having persons sent among us to teach our children to tell us the way of salvation and to take care of our orphans. Now, children, I want you to be good, and to pray every day that the Lord will bless us next year as he has this." Generally, after the school is dismissed, my dear husband introduces various subjects of reform, such as industry, agriculture, &c. After having a talk on these subjects all disband, and each goes to his own home and looks forward with interest to the time of the next meeting.

Our children, like the colored people, seem to think that the most important feature of an education is to be able to read the Bible, and are very happy when they find themselves in possession of a New Testament. Two of our small children have read the Testament through, and are now engaged in reading the Bible. One of these spends his time evenings reading to the family; his father, who is a full-blooded Indian, seems delighted.

We have recently supplied the Peoria school with Bibles and Testaments, and a Firstday-school is organized among them, which is full of promise. Last Firstday there were twenty-five in attendance, and all seemed happy in the thought that they were to have the privilege of meeting there from week to week to study the Bible.

We have thought recently it would be well for us to secure a quantity of family Bibles and supply the people, so that they may keep a "family record," which has not been heretofore practiced, and but few knew their exact ages. This I suggest for your consideration.

I now allude with deference to the religious part of the work in our midst; and I believe it will not be too much to say that even here, in this remote land, there has been an awakening such as is not common, and that many souls have been born into the kingdom of the Redeemer, the particulars of which my husband has probably given thee. The happy death of our dear little Charley (a Shawnee boy who died a happy Christian) has proved a wonderful incentive to the other children, who often say to me they want to be good and meet Charley in that beautiful land.

One of the strongest evidences that we have that this is the work of grace on the heart is that it changes their entire conduct, and whereas they have been obstinate at times before, they now seem lamb-like, and manifest a desire to please in every possible way.

More than a year ago one of our little boys, nine years of age, who was then stopping with us, manifested a concern about his future welfare, and, as we thought, experienced a change of heart. His family are irreligious people, and he is now stopping with an aunt whose husband is a Miami. A short time ago they went to a dance, and obliged the little boy to go, which he was unwilling to do; when they returned home he told his aunt that he felt very unhappy all the time and did not like to be at such a place. She consented not to have him go any more, and promised to stay with him.

This religion of our Lord and Savior Jesus Christ affects Indians and white people alike, and in every case the lambs need the fostering care of more experienced Christians.

EXTRACTS FROM REPORTS OF LIEUTENANT D. H. G. QUIMBY, ON REMOVAL OF TRESPASSERS FROM INDIAN TERRITORY.

APRIL 23, 1872.

* * * * *

I have made the arrest of some of the most notorious desperadoes here, and after ordering them to leave within six hours released them, with the information that if they were seen in the vicinity of the railroad after that time they would be severely dealt with, giving them my authority for so doing.

I have been materially assisted thus far by Deputy United States Marshal Johnson and the railroad officials in ferreting out these men.

I was called on this morning by the Indian agent, Mr. T. D. Griffith, who made written application to me for assistance in expelling all persons not connected with the

railroad or who are trading without authority, selling whisky, &c. I am also endeavoring to carry out this project, and am taking a register of every person here, by what authority they are here, &c., and have already ordered a large number to leave in twenty-four hours.

I moved my detachment from Muskogee Station to this place, as it is here that the class of people mentioned in the order had congregated. During the first day here I busied myself in quietly making inquiries of known respectable parties as to who the worst characters here were, and obtained by these means a list of twenty-four names. I was called on by the Indian agent, Mr. T. D. Griffith, and by Deputy United States Marshal Johnson, to whom I stated my business, and at the written request of Mr. Griffith, and at the suggestion and advice of Mr. Johnson, I included on my list all unauthorized persons at this place. I then posted several notices in conspicuous places, ordering all persons to report to me for the purpose of obtaining their names and ascertaining whether or no they were here by authority of either the Indian agent, as employes of the Missouri, Kansas and Texas Railway, Overland Transit Company, or American Bridge Company, these being the only authorized persons. Finding that some of the worst cases were disposed to disregard this notice, I arrested them and gave them direct orders to leave before Sunday, the 28th instant, under pain of being arrested as having resisted me in the execution of my order. On yesterday, the 25th instant, I posted a number of notices to the effect that any person who should have failed to register their names, or to furnish me with satisfactory evidence that they were authorized persons, should leave before Sunday morning, at 10 o'clock, or be treated as above.

About half of the worst characters have left of their own accord, fearing that I would arrest them, and being already under bonds to appear before the United States court at Fort Smith, Arkansas, for various crimes and misdemeanors.

Thus far I have one hundred and twenty-five names registered, and of this number thirty-three, having failed to furnish me the necessary evidence, have been ordered to leave. These do not include those whom I arrested, consisting of ten of the worst cases.

At your suggestion I telegraphed to the assistant adjutant-general, Department of the Missouri, yesterday, for an additional force of ten men, fearing that my present small detachment would be insufficient to compel any persons who might resist me, not, however, entertaining any doubt but that those who had received their orders would depart peaceably, but merely as a precautionary measure.

I am satisfied in my own mind that there will not be need of employing force, unless in some few cases, as I have given each and every one a full explanation of my intentions and my authority for doing as I have.

SOUTH CANADIAN INDIAN TERRITORY, April 28, 1872.

I have expelled from the terminus of the railroad all the desperadoes that had congregated here, and in addition to this, at the request of the Indian agent, Mr. T. D. Griffith, I have expelled all unauthorized persons.

As the above class of desperadoes constituted the majority of those on the line of the Missouri, Kansas and Texas Railroad, I consider my order as carried out, as nearly as it is possible for me to do, with the force I have at my disposal. At the suggestion of General James A. Hardie, who has been sent here by General Sherman to advise me, I telegraphed to department headquarters for an additional force of ten men to meet any emergency that might occur.

Having had notices posted in conspicuous places, ordering everybody who claimed to have the authority of a permit from the Indian agent to remain, or a statement from the officers of the Missouri, Kansas and Texas Railroad, Overland Transit Company, or American Bridge Company, that they were employed by the same, to report to me without delay, or leave before this Sunday morning at 10 o'clock, I surrounded the town with a line of skirmishers this morning at 11 o'clock, and having collected every man and woman together, selected those who had failed to comply with the order and had failed to give me the necessary information in regard to the authority they had for remaining, arrested them, and, having ascertained that there were none among them who could be classed as desperadoes, released them with the positive order to leave within twenty-four hours, or, in case of their being re-arrested, to be forcibly taken out of the Territory.

I have a list of all the employes of the railroad, Overland Transfer (Transit) Company, and American Bridge Company, as well as those who have obtained permits

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from the Indian agent to remain, and those whom I have expelled. This list consists of two hundred and fifty names. Sixty-eight of these are those whom I have expelled; the remainder are those who have authority to remain, and twenty-four of those expelled are classed as roughs.

EXTRACT FROM REPORT OF CAPTAIN J. J. UPHAM.

COFFEYVILLE, KANSAS, *April 19, 1872.*

* * * * *

I have the honor to report the removal of settlers south of Kansas line to be progressing favorably; in no instance as yet has force been employed. To the present two hundred and eighteen families have been notified and have removed. This embraces all those settled on Big and Little Cavey and tributaries, and east of meridian-line through Elgin, Kansas.

To-morrow the command will be moved to the Arkansas, near mouth of Big Beaver; the settlements in that vicinity are estimated to be about one hundred and fifty. Rations in limited quantities are issued to those entirely destitute in the manner authorized by you.

But few houses have been found unoccupied, the settlers having generally decided among themselves not to move until the agent personally notifies and directs them to move, with a detachment of troops at their door. This necessitates a visit to each settlement twice—first to notify, afterward to see if they have gone.

Every effort is made by the agent and myself to complete the removal, if possible, without the employment of force, to the end that it may fall as lightly as possible upon the trespassers and that no pretext be afforded them of complaint, either against the troops or Government; and I am of the opinion, by the exercise of patience in some few individual instances, this will be effected, and the removal of all be completed about the middle of May.

LETTER FROM ENOCH HOAG, SUPERINTENDENT OF INDIAN AFFAIRS, CENTRAL SUPERINTENDENCY.

LAWRENCE, KANSAS, *Firstmonth 8, 1872.*

ESTEEMED FRIEND: Deeming the conference of the friends of the Indians at this time as tending highly to promote their amelioration, I am induced to say, from my intercourse with the Indians of the south, I have not failed to observe one great obstacle to the progress of our usefulness is the influx upon the reservations of white trespassers, generally stimulated thither by base desires. They accomplish their ends mainly by instilling jealousy into the Indian mind, and originate more trouble to the Government, often shifted upon the Indians, than is experienced from the tribes.

No person should be permitted within the agencies except employes and traders, and they should invariably be persons of Christian character, who enter upon the service primarily for the promotion of the work of Indian civilization and Christianization. With the absence of the former and the introduction of sufficient force of the latter, rightly conducted, the success of our labor will be easy and sure.

The Indian nations and tribes of the central and southern superintendency, even the Osages, Cheyennes, Arapahoes, and Comanches, who are less advanced, desire to co-operate with their friends and the Government in the introduction and prosecution of this character of labor. I regard it of vital importance that the friends of the Indians so thoroughly organize their labor as to secure to the tribes these benefits and merit the blessing of Him in whose hands are the destinies of nations.

Hon. F. R. BRUNOT,
Chairman Board of Indian Commissioners.

OUTRAGE ON A CHEROKEE COURT.

During last spring quite an excitement was created by a reported outrage on the part of a portion of the civilized Indians of the Indian Territory, in which parties claiming to be United States marshals, in the discharge of their duties, are said to have been attacked and some of them killed. The following is a brief report of the affair:

OUTRAGE ON A CHEROKEE COURT.—The Cherokee representatives presented to the

President the letter of the executive of the Cherokee Nation, together with the official report of the sheriff of the district court where the late shooting tragedy occurred.

These place a very different aspect on the occurrences from the telegrams and extras emanating from Fort Smith, the headquarters of the marshal's party. It appears that Deputy Marshal Peavy not only took with him some parties interested against the prisoner being tried, but never presented or attempted to serve a process, or in any manner announced that he was there by authority. In fact, no one in the court-house had any evidence that any man claiming to be an officer was with the party. The Arkansas men with the Becks approached the court-house in military order. The sheriff, who came to the door to see who they were, was ordered to stand aside, and the armed party entered and instantly fired at the unarmed prisoner, wounding him. Almost at the same instant the prisoner's counsel, Moses Alberty, a Cherokee, who was unarmed and sitting at the table examining the testimony, which in Cherokee courts is reduced to writing, was shot dead and died in his chair. Most of the people in the court-house, and nearly all who were shot or killed, were unarmed, as the Cherokee law forbids carrying weapons in court. With the prisoner there was the armed sheriff's guard, which, in the absence of jails, takes charge of the prisoners, as the law directs. It was not until the prisoner in their charge was shot, and his counsel murdered, that the guard commenced to repel these murderous assailants. After a very sharp fifteen minutes' fight the attacking party retreated. The court then adjourned to bury the dead and take care of the wounded. Next day it convened and closed the trial of the prisoner Proctor.

In the mean time Peavy had sent his alarming telegrams to the county and his appeals to Fort Smith and Van Buren for re-enforcements. A few rough characters in that section, who had no doubt instigated these murderous assaults and who were itching to have the Indian country forced open, did their best to misrepresent the facts and keep up the excitement. They had learned a lesson, however, as to the danger of the enterprise, and now it appears that the marshal himself, who seems to be under the same influences, has made a demand on the Cherokee authorities for the judge, sheriff, jurors, &c., of the court. The judge and two of the jurors were wounded in the first assault. This demand, so unreasonable in itself, can only be designed to make more disturbance.

WHAT AN INDIAN THINKS OF THE PRESIDENT'S INDIAN POLICY.

Letter of William Bryant, principal chief of the Choctaws.

CHIAHTA TAMAHA,
Executive Office, June 8, 1872.

I find from the report of the Board of Indian Commissioners that they have worked hard for the care of Indian tribes and for their civilization, and also for the protection of their respective reservations. I hope they may continue so to do, and the Great Spirit bless them in their labors, and may God bless the President of the United States for the peace-policy he has pursued, for the elevation of different Indian tribes, and their protection in their rights. There is one thing I will mention: a speculating ring, which was formed in the year 1866, is claiming money that belongs to the Choctaw people, to which the ring has no shadow of a claim. I merely mention this and hope the Board and the President will take notice of it. In conclusion I will return my thanks, in behalf of the Choctaw people, to the Board; also to the President of the United States. May God bless you in your labors.

LETTER FROM HENRY BREINER, AGENT.

SEMINOLE AGENCY, INDIAN TERRITORY,
October 1, 1872.

As this is for investigation by a board of Christian men whose desire is the promotion of the spiritual as well as the temporal welfare of the poor and, heretofore, defrauded Indian, I shall deem it my duty, as an agent in sympathy with the humane and Christian policy of the President, to say something of the discouragements as well as encouragements of the work among the Seminoles.

When I came here in December, 1870, there was a Sabbath-school in operation at the agency school-house, superintended by a colored man who could not read a word of English, and, on account of his inefficiency, I was appealed to, to try to bring about a change. After some consultation with the missionary in reference to the matter, he

promised to superintend the school. I could not promise much aid from myself and wife until agency buildings were provided for us, for the reason that, as the cabin in which we were compelled to live could not be made secure, one of us was obliged to remain at home, to guard our own as well as Government property. But Mrs. Breiner attended and taught a class of mission-girls. The interest, however, from some cause, soon began to flag, and finally died out, and it has never been revived.

If we had our church (for which we have funds) and the agency buildings up, and my family here again, I would then conduct a Sabbath-school for the benefit of both old and young; and, in anticipation of this, I have made an appointment for the organization of a Sabbath-school on next Sabbath at the agency school-house, in the forenoon, and for one at Nobletown (colored) in the afternoon of the same day. Nobletown is five miles distant.

Last winter I commenced a prayer-meeting at my office for the benefit of both white and colored who could speak the English, and during my absence at home in the winter it was conducted by the missionary. On my return to the agency, the 1st of April, I found no special interest on the subject of religion; but as I had been at the great revival in Topeka, I presume I returned with more zeal than usual, or at least I could relate many facts of the powerful operation of the Holy Spirit upon the hearts of all classes of people, not only in Topeka, but in Leavenworth and Lawrence, and soon there appeared to be a manifest interest. Several came frequently to my office to consult me on the subject of religion, and the result of these meetings was that two of the district school-teachers and two of the mission children were hopefully converted, and united with the church; and two, if not three, others were evidently subjects of Divine grace, but from some cause were not permitted to unite with the church; yet they expressed the desire to me to do so. Two of these are Indian girls raised in Christian families. The discouragements to me are that the mission-work is not carried on with that self-denial, devotedness, and zeal for the Master, which I was led to expect from my knowledge of the character of the work elsewhere; but in the exercise of charity toward all, we need not expect to find all Christians possessing a like zeal and devotedness in the work of our Divine Master.

As all the teachers (with perhaps one exception) are now professing Christians, it is to be hoped that they will institute Sabbath instruction in connection with the day-schools and work for the moral elevation of their pupils.

Mr. Lilley, who last session taught a colored school, had Sabbath-school when he remained at his station over Sabbath, and, after his conversion, he taught with much interest and zeal. He is now teaching the same school, and commenced the session by teaching a Sabbath-school on last Sabbath. I hope much good will result from this young man's efforts. Two others have promised me that they will have Sabbath school.

It has always been my desire to have all the teachers in harmony with the mission—active, working Christians—and I am very thankful that now at least three can be relied on to co-operate with us in this good work.

LETTER FROM ALFRED J. STANDING, TEACHER.

WICHITA AGENCY, INDIAN TERRITORY, *Eighthmonth* 19, 1872.

With regard to progress of scholars, it has been all that could be asked, during the eight months of school term. Some of those who came knowing nothing are now reading fluently in Wilson's First and Second Readers, the difficulty being they do not understand what they read. Progress in writing and drawing has been good. The general bearing and behavior of both boys and girls are worthy of great praise; no quarreling, but docile and affectionate. This agency is a new one, and the school not furnished with all the conveniences we need. Occupying temporary quarters in the Government commissary renders it necessary to dismiss from Saturday till Monday; hence no Sabbath-school. The school is composed mainly of Caddoes and Delawares; a few Creeks, living amongst the Shawnees, avail themselves of it. Several head-men are alive to the necessity of education, and take great interest in the school, visiting it and addressing the children.

In the tribe, the girls are in excess of boys; in the school, boys largely preponderate. The girls are all of very retiring disposition, and seem, as a matter of course, to give precedence. It is a point of school government that this order be reversed, on all possible occasions, and due deference paid to the female sex.

The tribes of Indians constituting the affiliated bands differ much in their susceptibility of improvement. The Caddoes, under favorable circumstances, would be capable

of self-support from produce raised. This season, many of them have worked industriously, and some new houses have been built.

The Delawares are civilized Indians, progressing favorably, both as farmers and stock-raisers.

Wichitas, Wacoos, Powaconies, and Keechies have but few separate features of character; are an easy, indolent people, who live in comfortable grass houses, and whose squaws raise, every year, considerable patches of corn, pumpkins, beans, and melons. This they do by command of the Great Spirit, who, they say, when he made the Wichitas, gave them some seed of corn, pumpkins, and beans, telling them to be sure and plant some every year; that what they raised and what they obtained by the chase would be enough for them to live by. All labor is performed by the squaws, and in no case do operations extend beyond the truck-patch. All attempts, so far, to induce the men to labor have failed. A school-house has been built for them, and will soon be in operation. I consider these the most hopeless Indians on the reserve—a fearfully demoralized people.

The work of Christianizing the Indians has not received the attention it merits; efforts in this direction have not been systematically undertaken or steadily prosecuted.

The lingual difficulties on this reserve are great; eight distinct languages are spoken and the Indians scattered over thirty miles of territory; the subject is receiving attention with a view to more extended effort.

The chief obstacles in the way of the civilization and prosperity of these Indians are the dislike of the men for manual labor, the insecurity of their land-tenure, and any property they may possess. We are so situated as to be almost surrounded by wild Indians, and this season has been but a repetition of many before it; as soon as corn and vegetables are usable, these Indians swarm in, helping themselves to whatever they fancy, shooting down Caddo cattle, and hogs, in sheer wantonness, without any idea of compensation.

I believe this feeling of insecurity is the main reason why more general hold is not taken of permanent improvements.

The Caddoes state that, having sold their reserve in Texas and moved here before legal possession of the land could be secured, their agent acting for them was killed, and the war broke out, since which time the matter has remained in abeyance, the Wichitas, on the ground of prior occupation, claiming all the reserve, the Caddoes and others being here only on sufferance. They are frequently asking for a deed that will give them permanent, assured possession of a reserve. I think the regular issue of rations is not calculated to accelerate civilization; when regularly fed in comparative indolence, and no market for produce, the inducement to labor is not great.

LETTER FROM JOHN B. JONES, AGENT.

TAHLEQUAH, INDIAN TERRITORY,
November 16, 1872.

In further explanation of our mission-work, I will say that for many years the Baptists and Presbyterians have had no schools. The Methodists never had any. The Moravians still continue one school. The reasons for the discontinuance of Baptist and Presbyterian schools are that the national school funds were, to some extent, adequate for school purposes, and it was thought best to use all available missionary funds to promote the preaching of the gospel. As I have said, the chief obstacle in the way of a higher civilization of the Cherokees is the inability of the great mass of the people to speak English. The children of this class go to school, and with great labor learn to read and write English, but without understanding the meaning of the words they read and write. This, of course, is almost entirely useless. What is most needed is some system that will teach the whole people to speak and understand the English language. This can be done by preparing a book on something like the Ollendorf system, which shall be adapted to teaching the English to those who can read the Cherokee. Almost the whole of those Cherokees who do not speak English can read and write the Cherokee by using the characters invented by Sequoyah. This furnishes an instrumentality which should be used to convey to the minds of these people a knowledge of the English. For years I have been desirous of accomplishing this work, for which my knowledge of the Cherokee and some slight knowledge of the science of philology fit me. But I have been crowded with other work which the necessities of my family compelled me to do.

With this book should go such a change in the school-system of this nation as would

give instruction to the teachers as to the manner of using said book in the localities where the Cherokee is spoken.

I see no other obstacle to the highest attainments in civilization and enlightenment, except habits of indolence indulged by a large portion of the people, and the consequent burden of feeding loafers, which falls upon the industrious people. I will also except the prevalence of licentiousness and want of respect for the marriage tie. For this last, the religion of Jesus Christ is the only remedy. For such a reform, learning only, without true religion, is powerless.

LETTER OF I. M. C. SMITH, SUPERINTENDENT OF SCHOOLS FOR THE CREEKS.

The school system of the Creeks comprises thirty-one day-schools, under the care of a superintendent of public instruction, who provides teachers, books, &c., and who has a general supervision of the schools. The majority of these schools have, for years past, been taught by the pupils of the boarding-schools.

The chief obstacles to advancement in these schools are—

1. Want of proper school accommodations. Not more than three or four of these school-houses are fit to be taught in.

2. Not one is supplied with good seats and desks.

3. None of them have maps, globes, &c., and very few have blackboards.

4. There is often a deficiency in the quality and quantity of books, stationery, &c.

5. The irregular attendance of pupils.

6. The difficulty of teaching an unknown tongue.

7. Teachers' unfitness for their work.

These schools should be encouraged by those seeking to promote the true interests of the Creeks.

* * * * *

The Creek children are naturally bright and quick; but, in the school-room, when compared with American children coming from refined and educated families, they appear under very great disadvantage. Most of them have no "school" language, and even those who do speak English use a miserable idiom, which must be "drilled" out in the school-room. Their knowledge of facts, their power of thought, is very small compared with American children, half of whose education is received at home from intercourse with intelligent people. The Creek youth, on the contrary, must spend years in school acquiring the language, before he is able, understandingly, to enter upon the study of the simplest text-books. Hence, the teachers of these youth must not only conduct their charges along the pathway of knowledge, but they must build the road itself. But, if the results are not brilliant, they are substantial and important.

A class of boys entered here four years ago. They spoke no English; some of them knew their letters. They have gone through various reading-books, write well, spell as well as boys pursuing their studies generally do. They have gone through Mitchell's and Cornell's Primary Geographies; have made fair progress in grammar, and have gone through fractions in Ray's Arithmetic, third part. From this time on, they will compete with American children in all their studies—surpass the majority in mathematics. A year or two more, and they will be better fitted to teach than the majority of white teachers who apply for situations here.

* * * * *

The Indian agents were formerly the greatest obstacle. They taught the young men to be idle, profane, and licentious; encouraged horse-racing and gambling. Young men now grow up under much more favorable circumstances, though the influence of many of the white men with whom they associate is to degrade rather than improve.

Their old superstitions.—These have been combated by few of their teachers. They still gather at the "buck" (green-corn dance) to drink, the "black drink," (a powerful emetic,) which has been consecrated to evil spirits, and to dance around the new fire in honor of the sun. Most of them use Indian medicine and sorcery, while many church-members and some preachers "make medicine" by various charms and incantations, utterly inconsistent with a belief in our Lord Jesus Christ. There are more or less preachers who instruct their people that it is wrong to have good houses, fine farms, and to accumulate property; that the kingdom of heaven is for the poor; and so the lazy and improvident are encouraged in the miserable way of life.

The unsettled state of the country.—There is a feeling that they are soon to be driven from their homes, robbed of their property, and hence that there is no use in trying.

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The political troubles of the country.—No sooner do they settle their troubles, than designing white men break up the peace and quiet. And so time and money and good feeling are wasted and the efforts of their wisest and best men hindered.

LETTER FROM REV. W. S. ROBERTSON, MISSIONARY AMONG THE CREEKS.

Nine Sabbath-schools have been taught the last year among the Creeks.

Other Sabbath-schools would be kept up if teachers could be obtained, but numbers of the best native teachers spend the Sabbath with their families, and few white teachers are much interested in the religious or moral progress of their pupils, and the churches have been sadly deficient in sustaining this work. English instruction has been given in all these Sabbath-schools. Creek books have also been taught in some of them.

The American Bible Society have supplied the Sabbath and day schools with Testaments, and the American Sabbath-School Union sent \$20 worth of books for their use.

The great need now is Sabbath-schools taught in the Creek language, wherever a group of children can be gathered. Very few even of the children who attend the day-schools can be instructed except through the medium of their own language. A large proportion of the Creeks read their own language more or less fluently.

I add a list of Creek books: Matthew's Gospel; John's Gospel; John's Epistles; Creek Hymns, (184;) Creek First Reader; Creek Catechism; Second Reader, (100 pages;) Come to Jesus; I will go to Jesus, (25 pages;) Sabbath Tract, (8 pages;) Sin no Trifle, (4 pages.)

LETTER OF T. D. GRIFFITH, UNITED STATES INDIAN AGENT FOR CHOCTAWS AND CHICKASAWS.

WASHINGTON, D. C., *December 2, 1872.*

In compliance with your request, I herewith hand you samples of cotton exhibited by Choctaw and Chickasaw Indians at the fair of the Saint Louis Agricultural and Mechanical Association.

These samples are worthy of note, not only on account of their quality, but as an indication of the wisdom of the Indian policy of our worthy President, they representing, as I believe they do, the first effort on their part of any Indian in this direction.

The samples marked 1st, 2d, and 3d received, respectively, the sums of \$500, \$250, and \$100, as premiums offered for cotton raised in the Indian Territory.

The result of the efforts put forth by me in this direction, as regards the encouragement of the Indians, has been to excite an interest in them which will, I think, be shown in a largely-increased area planted to cotton and more care devoted to its cultivation and preparation for market.

Under the fostering care which is being given to this interesting people, with a continuance of even-handed justice, there is reason to hope that they will yet take a position of usefulness as a component part of our common country.

REPORT OF C. H. HOWARD, SECRETARY OF AMERICAN MISSIONARY ASSOCIATION.

ROOMS OF AMERICAN MISSIONARY ASSOCIATION,
Chicago, Illinois, October 23, 1872.

SIR: In accordance with your suggestion, I have the honor to submit the following statement of observations made in a recent visit to the Chippewas of Minnesota and Wisconsin:

On approaching the agency for the Chippewas at White Earth, I observed, first, that the soil was of a dark color, and that white settlers had attested its richness by taking up claims close upon the border of the reservation. I saw some fenced fields belonging to the Indians, and still more land under cultivation but not yet fenced. I overtook an Indian driving home his yoke of oxen after a day's work.

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They take great pride in their teams, and, after beginning civilized habits, they soon become ambitious to own oxen or horses. Their log houses looked neat and comfortable. Those Indians who have been located there two years or more nearly all have houses or are building them. They work upon them very industriously. I saw one shingling his roof; another had done all the work upon his with rather a poor supply of tools. Some were employed upon the new school-buildings, others in the steam saw-mill. This they have been running all summer, with only one white man superintending a gang of twenty-two, the engineer and fireman and every man about the mill being Indians. They were actively at work when I visited the mill, turning out the boards, siding, and shingles, cutting the slabs at another saw for fuel, and kept everything moving as orderly and as briskly as might be seen in any mill run by experienced whites. One man worked all day on pay-day, carrying a mortar-hod at the new school-house. This seemed the more remarkable from the fact that the annuity payment has universally been held by the Indians as a gala time, the independence day, the day of all days, for idleness, games, and general jollity. This Indian had dropped the blanket, but had not yet had his hair cut. As the wild Indians move upon this reservation and catch the hopeful spirit generated there under the present humane policy of the Government, the first significant act is to doff the blanket; one of the last is to cut off the hair and wear the white man's hat. This reservation, consisting of thirty-six square miles, is well wooded and watered, and has very little waste land. It would accommodate the entire ten thousand Chippewas of Minnesota and Wisconsin, should they all adapt civilized habits. There are under Agent E. P. Smith five other distinct localities, none of them less than one hundred miles from each of the others. The remainder of the Mississippi bands at Mille Lac and White Oak Point would probably come to White Earth if they could have a little assistance at the start in building and cultivating the soil. The Pillagers, numbering some two thousand, on the Leech Lake reservation, will hardly consent to move as a body. It would, also, at this stage, be too great an irruption of barbarism upon that now promising community. But the Pillagers have some streaks of good land on their generally barren tract. Some of them are tilling these. All who will attempt to do so should be encouraged by instruction in farming, by the use of teams, utensils, &c. One of the Pillager chiefs came to the agent in the evening, while we were crossing Leech Lake in a steamboat, and asked for an interview. He said he had been trying during the past season to cultivate two acres, and that the land on Cass Lake where his band were located was good, but that none of them had any teams. He finally agreed to pay all his annuity money (it proved to be \$35) to buy a yoke of steers, and the agent promised he should have them, though, in the lack of any appropriation for such a purpose, the rest of the money would have to come from the agent's private means. This chief asked for sashes for the houses they had put up this summer. He said there was a great lack of tools among his band.

At Red Lake there is a population upward of eleven hundred. This reservation is seventy-five miles north of Leech Lake, and one hundred and seventy-five miles from White Earth by the shortest practicable route. These Indians are so remote that they should have an agent who might devote himself exclusively to their civilization. For like reasons the Pillagers, who are even more numerous, should have an agent of their own. It is impossible for one man, living one hundred or one hundred and seventy-five miles away, and with roads impassable much of the year, to do justice to these remote bands. It is sixty-five or seventy miles from Red Lake down Red Lake River to the crossing of the latter by the Pembina branch of the Northern Pacific Railway. If a road were constructed to that point, the Pembina bands might be associated more conveniently with those of Red Lake than with any other. We found considerable progress in civilization had been made of late at Red Lake.

Some sixty or eighty houses had been put up, though from lack of tools and lumber they were not equal in appearance or comfort to those of White Earth. Nearly every family had corn hung up before their houses or birch-bark wigwams—an average of one hundred and fifty bushels to a family, I was told. They provide themselves also with food for consumption, during the long, cold winter, by saving the white-fish from the lake. They catch them in nets late in the fall and freeze them. One family had put up in this way six thousand fish last year. These Indians are attached to their grand old lake, and will probably never consent to leave its shores. There is an abundance of wood and considerable fine timber on their reservation. They desire to sell the latter, and while we were there made a formal proposition to give from the proceeds of a sale now proposed (and the contract for which had been submitted to the Indian Department) \$1,000 to establish among them a boarding-school. The bands are located about the lake too far separated for day-schools to accommodate the children. They also agreed to allow as much of the same fund as the agent should recommend to be spent in securing teams and farming-utensils, and in promoting the cultivation of the soil as a means of livelihood for their people. This voluntary self-help was the most encouraging feature of their condition. They had arranged for a peace-council with the Sioux, and not only reserved one of the beeves set apart for the payment, but one

hundred of them contributed 50 cents each to purchase tea and sugar for that occasion. Agent E. P. Smith and all the Government employes feel greatly encouraged that a permanent peace may be arranged at this unprecedented meeting. Representatives were chosen from the Red Lake bands, who first visited the Sioux, and the latter are to send a full delegation. Rev. S. G. Wright, who has lived some nineteen years among them as a missionary of the American Missionary Association, told me there was not one family but had lost some near relative killed by the Sioux. Some whole families had been exterminated by these hostile neighbors. But a short time ago a young man, whose father had been killed in this way, came in with a Sioux scalp. War-dances were held over it. Captive Sioux women are still detained against their will by the Chippewas. So it does not seem a matter of slight moment if the principle of arbitration adopted by our Government has in truth come to be applied by these savage tribes. Is not this another harbinger of the new era so evidently opening up to the aboriginal race of America?

I attended councils with the Indians at White Earth, with the Pillagers and the Red Lake bands, and heard them express themselves freely and fully in regard to their own prospects and desires, and particularly in regard to the present management of their affairs. They invariably expressed undoubting confidence in Agent E. P. Smith. They all seem to believe he has their highest and best interests at heart. But they had some grievances to complain of and many difficulties in the way of their progress to mention. The Pillagers think it hard that they should be forbidden by the governor of Minnesota to hunt off their reservation. They say sufficient game cannot be found within their narrow limits. Some threaten to pay no heed to the governor's proclamation; others said that the United States Government should see that it was withdrawn, or else fill the store-houses and feed the wives and children of the Indians whenever they should become hungry.

What I have written relates wholly to the Chippewas of the Minnesota agency, under E. P. Smith.

I also made a brief visit to the Chippewas of the Lake Superior agency, under S. N. Clark. At the Red Cliff reservation, near Bayfield, there are about three hundred. They all live in well-made houses, which are whitewashed and look neat and comfortable. They all cultivate the soil, and most of them work well for wages at lumbering, cutting railroad-ties, or whatever compensative employment offers. Their children attend a day-school taught by a half-breed woman, who is paid from Government funds. The school-house is not large enough, lacks some conveniences, and is not centrally located. Major Clark proposes to build a new one from lumber cut on the reservation. He has a small steam saw-mill there. This is worked entirely by the Indians, superintended by a half-breed. The crops of corn and potatoes this year were tolerably good.

At Bad River reservation, some fifteen miles distant by water, and inaccessible by land, there are some six hundred Indians. The greater part of them live in houses, and all propose to leave the wigwams as soon as lumber can be provided them to construct houses. The soil is remarkably good. Large quantities of corn could be seen hanging up near the dwellings, and I saw the Indians industriously engaged upon their land. Wood and water are plenty. There is a good mill-privilege, which is included in a private claim of two hundred acres, entered within the boundaries of the reservation many years ago. This ought to be purchased for the use of the Indians.

This reservation would accommodate the Courte Oreille, Lac de Flambeau, and Saint Louis bands, and in accordance with a late act of Congress they were this fall invited to come there, but declined to do so. The Saint Louis and the Lac de Flambeau bands have poor lands for cultivation where they now are, and are making little progress. Situated one hundred and two hundred miles or more from the agency, they can have little attention from the agent under the present arrangement.

The Courte Oreilles have good opportunities for self-support where they are. Soil good, a ready market for their potatoes and hay with the lumbermen, and fine fishing in Courte Oreilles Lake. The act of Congress referred to did not compel a removal. If these Indians remain where they are, something should be done to provide schools for them.

The boarding-school at Bad River, under the auspices of the Presbyterian board, is well conducted. The children exhibited evidence of good progress in reading, spelling, writing, arithmetic, &c. None over fourteen years are admitted, and the number is limited to twenty-five. There are three teachers and a matron. I was pleased at the good singing of the children and at their intelligent looks. If there was such a school on each of the other reservations of this agency it would be the very least which should be thought of for these American children. Government makes no provision whatever for this purpose.

There are two other reservations under Agent S. N. Clark; one for the Boisé Forts, some one hundred miles north of Du Luth, and the other on the north shore of Lake Superior. The former have \$600 for school allowed them in their annuity; the latter have \$500; both, of course, inadequate.

With proper encouragement, the Boisé Forts might be brought into the same degree of civilization as the Indians at Bad River. They have remarkably good physiques, are comparatively healthy and free from the vices of the border. Some provision for teams, farming-utensils, &c., is greatly needed for them and the other Lake Superior Indians.

The remaining agency, under William T. Richardson, located at Green Bay, I did not visit; but I have reports no less hopeful regarding the Indians there.

In conclusion, permit me to add (as was suggested regarding the Minnesota agency) that seven reservations so remote from each other as those under S. N. Clark cannot possibly receive the needed attention from one agent. There ought to be at least three agents for these bands, embracing upward of three thousand Indians.

The entire population under the three present agents for Minnesota, Wisconsin, and including some on the Michigan Peninsula, is estimated at about twelve thousand.

Respectfully submitted.

C. H. HOWARD,
*Secretary American Missionary Association,
and member of board of visitors for Chippewa payments.*

Hon. J. V. FARWELL,
Indian Commissioner, &c.

FROM THE REPORT OF REV. W. T. RICHARDSON.

Three tribes belong to this agency, viz, Menomonees, Stockbridge Munsees, and Oneidas. The aggregate population of these three tribes is about 2,800.

After nearly two years' acquaintance with Indian character and life not merely in my official capacity or in public councils, but at their homes, in many personal interviews and business transactions, I am happy to say my estimate of the Indian is steadily increasing, notwithstanding his many imperfections. I fully believe that kind and honest treatment, combined with the usual influences which serve to educate and elevate other races, will secure similar results with the Indians.

ONEIDAS.

This tribe, formerly from New York, is now located in Brown County, Wisconsin, and owns some 65,000 acres of land, much of which is good for farming-purposes. Most of these Indians have good farms, houses, barns, fences, stock, &c., and are able to provide a good living for their families. They have raised the past season very fair crops. More than three-fourths of this tribe are in favor of a division of their lands, so that each family can hold and occupy its rightful share of the tribal property. As I was making a per capita payment to the tribe last March, I improved the opportunity to inquire of each head of a family his wish in reference to a division of their lands. To my surprise, more than three-fourths of the tribe were found to be in favor of the proposed allotment. This expression was embodied in the form of a petition and forwarded to the Indian Department, and will, I trust, secure, at the next session of Congress, whatever legislation may be necessary for accomplishing the object.

The school and religious work among this tribe is carried on as usual by the Episcopal and Methodist ministers in charge of these stations. A more vigorous and extended educational work is much needed for this tribe. Not much more than half the children of school-age attend school.

STOCKBRIDGE MUNSEES.

This tribe numbers 240 members, more than half of whom have declared their intention to become citizens. In my opinion it would be for the best good of all of them to become citizens and stand up as full-grown men and women. Were the whole tribe to choose the boon of citizenship and allow their entire reserve to be sold and the proceeds divided equally, as they may be under act of Congress, I estimate each person would receive about \$800. I believe this entire tribe are better qualified to be citizens and care for themselves than an average class of laboring whites in this county.

The school and mission work is still conducted by Rev. Jeremiah Slingerland, one of its members, but he intends soon to enter some other field of labor.

MENOMONEES.

This tribe numbers some 1,370, and they have for generations lived in this region of the country, and seem much attached to it, as the home of their fathers and the land of their birth.

When the last treaty of 1856 was concluded, and their broad lands, formerly embracing millions of acres, were narrowed down to their present limits of 230,000 acres, the warriors required of their head chief a solemn pledge that he would never part with more of their land. Most of the tribe have recently changed their homes to the heavily-timbered lands for the sake of better soil, and have been working with commendable zeal the past year in building log-houses, chopping down timber, and clearing a few acres for cultivation. Nearly a hundred log-houses have been built during that time. Most of them are good comfortable homes, well lighted, some having three or four good rooms. The agent has furnished them with lumber from the mill for roofing, and inside finish, and bought nails and sash and glass for them as needed. The aggregate products of their little farms are, of corn, 2,100 bushels; oats, 565; rye, 419; wheat, 300; potatoes, 4,000; turnips, 900; beans, 450. They have cut 510 tons of hay. They own, of cattle, 120 head; horses, 115; swine, 275. They have made forty tons of maple-sugar, worth 10 cents per pound, and have gathered of wild rice 10,000 pounds, worth 10 cents per pound; have gathered 300 bushels of cranberries, worth \$2 per bushel, caught and sold furs worth \$6,000. They have received for work done at the Government farm, saw and grist mill on the reservation, \$3,500; for labor at lumbering for agent, \$3,100; for labor performed in grading railroad, and for outside lumbermen in cutting and driving logs, about \$12,000; making an aggregate of \$18,600 of cash labor performed, besides their building, clearing land, raising crops, making sugar, gathering rice and cranberries, and hunting for furs. Is there nothing in these figures to show the Indian will *work*?

The school-work for this tribe is still very incomplete. Last spring the Indian Department furnished me with \$800 for building-purposes, and I now have a school-house and teacher's home nearly completed, each 32 by 22 feet in size. I am now anxiously looking to the American Missionary Association, for an earnest Christian man and wife to take charge of the school and mission work at this station. These Indians are a very docile and peaceable people, easily managed, and really the most interesting tribe I have in charge. If the Indian is noted for remembering ill-treatment, he is also good for recollecting better things, as I can bear testimony from the regard they have shown to requests I made to them nearly two years since. Very seldom have I seen one of them light his pipe in council since the first time I met them in the capacity of agent and requested them to refrain. But recently I overtook one of these Indians upon the road and invited him to ride with me. His pipe was in full blast as he took his seat, but he at once extinguished it and returned it to his pocket. Not a word was said by either of us in reference thereto. He evidently refrained from smoking while in that position, remembering what I said on a former occasion. Where is the civilized man at the present day will show this kind of politeness?

Trading upon the Sabbath has been customary with many of this tribe. I talked to them about this, stating to them that it was not right, and requested them to do their trading on other days, and that I did not wish the store opened upon the Sabbath except in case of sickness or death. This they have remembered well, and the trader has had little trouble with Sabbath calls since.

I am, on the whole, much encouraged in this work, for I can see plainly the hand of God leading the people onward to better things.

VISIT TO THE MISSOURI RIVER AGENCIES.

The following extracts are from the admirable report of a visit to the Missouri River agencies, under the care of the Protestant Episcopal Church, made by Hon. William Welch, chairman of the missionary Indian commission:

CHEYENNE AGENCY.

The badly-located buildings at this agency are inadequate, disgraceful, and injurious to much of the provisions sent there. Rats and other vermin have very appropriately claimed the buildings as their own; and fortunately the Missouri is washing away that bank of the river, compelling the agent and the Army officers, from time to time, to move their quarters farther inland.

The weekly issue of provisions occurred the day after our arrival, and this enabled us to see nearly all the Indians in their holiday costume. They were very quiet and well-behaved, and enjoyed various kinds of sports; one game was a foot-race by old women, a pony being the prize. Whether engaged in their sports or in subdividing the allotment of provisions, there did not seem to be any unkind acts, or even harsh words. I was very glad at the public council, held that morning, to hear complaints that the rats had fouled their flour and that the meat was soiled by being dragged through the dust,

as it seemed like the dawning of civilization on a debased people. Elsewhere I had seen dogs feeding for hours upon the carcasses of the beeves before distribution was made to the Indians. This is an old habit, but it must be changed, as the Indians are offended by it when they begin to show the humanizing influences of civilization.

Eighteen months since, when I held a conference with this barbarous people, their council-chamber was ornamented with human scalps, extended on small hoops and elevated on poles, such as we use in displaying our banners. On this occasion there were no such evidences of barbarism.

After my opening remarks, Burnt Face, a leading chief, replied. It was touching to hear his apologetic opening, confessing that he and his brother had quarreled; and, although the fault was almost entirely with the brother, Burnt Face merely confessed his own sins, without referring to his brother's still greater iniquities.

The other speakers referred feelingly to the proposed Black Hills expedition, and also said that the Government was not fulfilling its pledge to furnish them with work-oxen and cattle for breeding. They said truly that there were many Indians quite able and willing to take care of them.

In this plea these Indians are right, and it is specially important to them, for, in the dry region extending from below Crow Creek to the Grand River Agency, agriculture is rarely productive, while herding cattle and raising stock would be very profitable.

Intelligent Texan herders testify to the nutritious quality of the buffalo-grass of that region, in winter as well as in summer. Little snow falls there, but lower down the Missouri, where there is more rain, the snow-storms are frequent and severe. Last winter over 1,200 oxen perished from one herd that the beef contractor attempted to winter on a farm above Yankton.

That long, frank interview with three intelligent and earnest Indians deeply impressed me with the fair-mindedness of these men, when honorably treated, even before the civilizing influences of Christianity had reached their minds and hearts.

Every point they made was just and tenable. If such men could be selected from the reservations nearest to hostile camps, to act as negotiators, I feel sure that most of our difficulties with the Indians could be adjusted, provided there is for a few years as much liberality by Congress as is desired by all the officers of the Army with whom I conversed. Most of the difficulty with hostiles arises from our lack of liberality to those who are living peaceably on reservations.

On the following day we drove down to the portion of the Cheyenne reservation opposite Fort Sully, and there we were glad to see, not only fields well cultivated by Indians, but also comfortable log-houses built by them.

These Indians made a strong plea for a school, and arrangements have been made to provide a missionary and teachers for this reservation.

YANKTONNAIS INDIANS.

Some of this band of Sioux, numbering about one thousand, spend the winter at Crow Creek reservation, and go out in the spring to plant on the James River, where there is abundant rain. These Indians are all thoroughly peaceable, but have settled down into a lethargic condition, leaving most of the field-work to their wives, and manifesting less ambition than at my last visit to have their children taught.

The Army officers and all others in that vicinity speak in the highest terms of the agent, Dr. Livingston, who has hard work in purifying the reservation from squaw-men and the neighborhood from whisky-ranches. This was not effected without risk of life and frequent manifestations of personal bravery. This agent has kindly agreed to make provision for the missionary whom we intend soon to send to Crow Creek, and for a lady of experience, who probably ere this has gone from the Santee Mission to show kindness to the Yanktonnais and draw their children into school.

These Indians were present, and manifested much interest in our Sunday services, at which a child of a Christian Santee was baptized.

White Ghost, the son and successor of a noble old chief who died just before my last visit, presented me with the beautiful pipe that was smoked at the council, as an evidence of his good-will. We visited the good old man's grave, and also that of his brother, a chief who died since my former visit.

LOWER BRULÉ SIOUX.

Both bands of these Indians were present at our conference at Crow Creek, and we also met them separately at their two camps. That of Iron Nation and White Buffalo Cow is near the sub-agency, where the United States troops are stationed. The officers speak in the highest terms of all the Lower Brulé Indians, who are peaceful and remarkably moral, because they have not had much contact with white people. We

arranged for the establishment of a school, and for ministering women to give it efficiency by visitations to sick and sorrowing Indians. We then drove over high prairie bluffs, and through miry rivers, to the camp of Little Pheasant and Medicine Bull, numbering two hundred lodges. It is beautifully located at the confluence of the White Earth and Missouri Rivers. This is a genuine Indian camp, without a white person or a house of any kind. The chief, Little Pheasant, cordially welcomed us at his "tipi," which our party, comprising two ladies and five gentlemen, occupied by day and by night with the chief, his wife, and three children, two of them being daughters nearly grown.

* * * *

Their most urgent pleas, being well founded, were readily granted by the agent, who was present. Hitherto, these Indians only remained six months at their planting-ground, because the steep bluffs and miry streams that intervened between it and the sub-agency, where supplies are issued, become impassable in inclement weather. It is apparent that Indians so situated can gain but slowly in civilization, and are not likely to acquire property and become thrifty and self-supporting.

The agent, at our solicitation, agreed to erect a log store-house and furnish their rations at the camp. This made them very happy, but the shrewdness of Indian diplomacy was very manifest, for they all insisted that their Great Father in Washington should fulfill his promises to furnish them with work-oxen and cattle for breeding before they send their children to school.

They argued their case very forcibly, by showing that hostile Indians would not leave their wild and lawless life unless they saw that their brethren on the reservations were trusted and had something beyond a dole of daily food, that necessarily deteriorates the Indian. They had evidently agreed among themselves to insist persistently that this plea should be granted, and they thought they could gain their point, for they knew how anxious we all were to have their children educated.

I told them that their Great Father in Washington had an Indian heart, and that he was well disposed to do all that the Great Council of this Nation would authorize him to do; but, if I was to tell him that his red children refused to trust him and that they were unwilling to comply with a condition in the peace commissioners' treaty, under which they obligated themselves to send their children to school, he might feel himself constrained to order the discontinuance of the issue of rations. I said, however, that, as they viewed me as their special friend, I would say nothing to their Great Father about my visit to them, and that they might also forget that we had been there.

Before we left the reservation that afternoon the chiefs came and said that they did want a missionary and school very badly, but that they needed the cattle so much they thought they could by bargaining get both things they wanted. We agreed to found a mission establishment, with male and female teachers and visitors, under the supervision of a missionary, who is to be located at Crow Creek.

These Indians manifested entire confidence in us, as they said, because we belonged to the family of the Great Spirit, and desired to do them good without asking anything in return. They and the other Indians know that we have never taken any of their annuities to support our missions. Last year one of the sisters trained at the Philadelphia Memorial House visited them and communed with their wives and daughters.

This season, when the chiefs went to the Yankton agency, where this sister is performing her labors of love, they begged her to come and teach their women the ways of the whites, and to lead them into the better way of life.

The crops cultivated by this band of Lower Brulés looked well, and the Indians obtained a promise from the agent that he would break more prairie-sod this summer, that they might extend their cultivation the coming season.

YANKTON SIOUX RESERVATION.

As we entered it from the north, the chief, White Swan, was at the door of a pretty chapel, which he had aided in building, and in which he and his people worship. It seemed almost miraculous that a chief, once noted for bravery on the war-path, now clothed with the garments of civilization and "in his right mind," should welcome us with evident satisfaction to the house of God and to the school in which the children of his band are instructed. At a subsequent interview, asked for by Christian Yanktons, White Swan, in an eloquent speech, showed his simple faith and the strength of his trust. He said all the white men who came before those sent by the Great Spirit made vain and unreliable promises, while those now sent took words from God's Book, which were true and ever-enduring. He asked us to look at the noble band of Christian young men about him, as they had withstood great trials and temptations; their presence spoke louder than any words of his. Soon after we reached the mission-house and principal chapel, the Indians began to assemble for their weekly practice in sacred music. Voices of young men that might otherwise have been shrieking the savage war-whoop were now sweetly singing "Nearer, my God, to Thee," in the liquid lan-

guage of the Dakotas. The lad who played the organ, with full harmony, is an Indian, the son of a chief. About a year since, after he had been taught at the day-school to pray, he pleaded earnestly to be received into the mission-house, saying, "In my father's house I have no place to pray." The Christian name of William Selwyn was given to him, and he has since then walked worthy of his name and of his Christian profession. Like many other Indians, his musical talent is quite remarkable, for, with a little instruction from Daniel Hemans, the Santee Indian deacon, William performs very creditably the varied music of our church service. On Sunday the church was filled at 9 o'clock and at half-past 10 with Indians, and I observed that Strike-the-Ree, the principal chief, and Deloria, the chief of the half-breeds, were present at both services, seeming to be reverent worshippers. Children formed part of the early congregation, and some of them were also assembled in the afternoon for catechising. The success of our mission to the Yankton Sioux Indians has exceeded our most sanguine expectations. Most of the chiefs have been baptized or are using their influence in favor of Christianity; one or two of them, however, still favor the heathen party, which is weakening day by day. Young men belonging to the White Horse band and the Grass band asked for an interview to assure me that the whole power of their organizations would continue to be exerted in favor of Christian practices. Much credit is due to the Rev. S. D. Hinman, who originated and continues to supervise our mission, and to the Rev. J. W. Cook, who for more than two years has devoted himself to this self-denying work with primitive zeal and efficiency. Much, very much, can be accomplished among our Indians by introducing the industries of civilized life, by teaching adults and children in schools, and by the faithful illustration and enforcement of revealed truth in the church, when aided by public worship and the sacraments of our holy religion. We have, however, been constrained to illustrate Christianity by embodying it in self-denying and sympathizing acts performed in Christ's name and for His sake. There lies the great secret of our success in dispelling superstition and prejudice and in reaching minds and hearts which seemed to be unapproachable. The daily and almost hourly acts of kindness to the sick and sorrowing and to the neglected ones silently but irresistibly dispel the prejudices against Christian men and ministering women, which are naturally stirred up by the conjurors of the tribe. The occupation and support of these heathen medicine-men leave them as Christianity advances; therefore, where words have not been preceded by Christian acts, these conjurors have stirred up the whole community, and in some instances have driven off both missionaries and teachers. Fortunately there is a power that God has placed in the hands of Christians which is everywhere and under all circumstances irresistible, for the Holy Spirit works in it and through it. With such holy ministries, not only the warlike Sioux but even the Apaches and Comanches can eventually be successfully reached; but without practical exhibitions of Christianity the unsubdued and untamed red man will continue to cry "blood for blood."

The improvement of the Yankton Sioux in temporal things is quite as marked as in spiritual. A few years since the men viewed manual labor of all kinds as degrading, except when on the chase or war-path. Then they could not be hired to bring water from the Missouri, and the Santee Sioux were performing much of the labor on this agency, and receiving wages therefor. Now most of the Yankton Indians are anxious to work for wages, and many of them have built comfortable log-houses, with their own hands, on lands which they hope soon to obtain by allotment. From their own savings many purchased wagons and horses and articles of household comfort. Their agent is doing all he can to promote industrious habits, and in other ways to aid in civilizing them; and I was glad to learn that the Indian Department had given him authority to build a slaughter-house, and thus to remove one of the brutalizing influences before referred to. The most intelligent and influential of the Yankton Indians expressed in their speeches a strong desire to aid the Church and the Government in civilizing their roving wild brethren. They said that visits were constantly made by such to the Yankton reservation, but those who were hostile to the Government, finding the Indians on reservations poorer and less independent than themselves, see no inducement to abandon their wild life. The Yanktons say, "When we get cattle and farms we can convince the wild men and their wives that a settled life is better than a roving one." There is not half as much arable land on the entire Yankton reservation as each Indian could get by leaving his tribe and becoming a citizen; still, there is an unlimited extent of high prairie well suited to flocks and herds.

Our exit from the Yankton reservation was as replete with interest as our entrance. Andrew Botin, the first adult baptized by our Yankton missionary, met us with a deputation of his neighbors, six miles below the central chapel. They pleaded successfully for a school-house to be built there, stating that education is the only hope for their children. We promised to collect money immediately and erect a school-house on the site they had selected.

When we reached the lower end of the reservation, occupied by Mad Bull's band, that once impetuous chief was waiting our arrival at the chapel, which he had aided

in building. The bell was rung and all his people were assembled in the church to meet us. After religious service in their own language, by the Rev. Mr. Hinman, and our addresses through an interpreter, Mad Bull asked his young Christian men to speak for him, which they did humbly but earnestly. They said that all the people attended church, and that the children went to school except during planting-season. They also truly said that this band of Indians is sober, although a whisky-ranch is within fifty yards of their reservation. Mr. Robinson, their white teacher, who lives in the mission-house adjoining the chapel, testifies to the sobriety and industry of these Indians. As we left the Yankton reservation, Mad Bull accompanied me in a walk to all the fields and patches under cultivation, that I might see the work of his people. Their little herd is allowed to increase from year to year, for they do not kill any of them. Mad Bull's son, who had for a little season yielded to temptation, was silent in the church, but privately handed a letter to the Rev. Mr. Hinman. He said that he had learned by sad experience that there were many sloughs in the Christian's pathway, and that through carelessness he had been mired for a little season in one of them, and meant to be more watchful in the future. Much credit is due to the Rev. John P. Williamson, jr., a model missionary of the Presbyterian Church, who also has wrought a great work at this agency.

SANTEE SIOUX.

The Episcopal Church and the American Board of Commissioners had missionaries with these Santee Sioux, in Minnesota, before they were in a measure drawn into the massacre of 1862. The chiefs who had been influenced by Christianity performed important services by delivering up hundreds of white prisoners taken by the hostile Indians. This tribe, after having been protected at Fort Snelling, was taken to Crow Creek, and starved there, as is alleged and believed, by the frauds and neglect of those to whose care they were intrusted by the Government. They were at length located on their present reservation, and, after unjustifiable delays, are now being settled on farms of 80 acres, allotted to each family. Those who knew these Indians when in Minnesota, and have recently visited them, are amazed at what God hath wrought. Then blood-thirsty and vindictive and abounding in superstitious rites; now thoroughly peaceful, industrious, and thrifty, each family owning a log-house built wholly or in part with their own hands. They are clothed like other civilized people; nearly all of them read and write in their own language, and many speak English. A very few Indian policemen, mainly used in protecting their reservation from bad whites, preserve perfect order in this community. Houses are unlocked, carpenters and other mechanics leave valuable tools out during the night, and, as they testify, without losing one of them. I know of no community of whites, comprising the same number, in any one district, as industrious, as moral, and as religious as the Santee Sioux of Nebraska. The Rev. S. D. Hinman, our missionary, has the best organized congregation that I have ever known in any community. He is assisted by a most devoted Indian presbyter, two Indian deacons, and a large body of earnest catechists, both men and women. We were present at his weekly meeting, composed of catechists and other young men, whom they had drawn there for instruction. The catechists subsequently asked for a separate interview, speaking through Joseph Wabasha, the son and heir of the head chief, and a devout and exemplary Christian. He is also a skillful and industrious mechanic and agriculturist. Speaking for his fellow-catechists, he manifested deep gratitude for what had been done for his tribe and promised the assistance of the young men in carrying the blessing of Christianity from house to house and heart to heart. This band of catechists is detailed to watch over the weak, the tempted, the erring, and the sick, and they do it systematically and effectually in their various districts.

The older Christians also sought an interview and manifested like gratitude. At this memorable conference, Wabasha, the head chief, confessed that if the tribe had listened to the good advice given by their Great Father, when it was in Minnesota, instead of persisting, as the Santees then did, in their wicked and foolish ways, they would have been saved from much misery, and would long since have been brought into the happy way in which they are now so peacefully walking. They have been so often driven from their homes by the rapacity of the whites, that, although they now have full faith in Christians, there is a little lingering apprehension that the present state of things will not always continue. They said that some of their white neighbors had assured them that the people of Nebraska meant to drive them out of the State as soon as the ground they now occupy was wanted by white settlers. I assured them that the day of such wrong and oppression to the Indian had passed, never to return; that, in my opinion, any Indian who takes an allotment of land on their own reservation, builds a house, occupies it, cultivates the soil, will have a title as secure as that of any white man. I said that this kind of title had been confirmed by the Supreme Court and acknowledged by the Great Council of our Nation, as well as by its Chief Magistrate. I further comforted these Indians with the assurance that in con-

nection with our church there are eminent lawyers prepared to defend to the uttermost the just title of the Indian to his land. This re-assurance was needed, for some of their people had feared to put valuable improvements on their land, lest, as hitherto, it might be taken from them.

Mr. Webster, their excellent agent, begged me to look into the state of their accounts with the Government, and, if possible, to procure for them the implements and cattle they now need to make them independent and productive citizens. A church, a mission-house, and a commodious hospital were utterly destroyed by a fearful whirlwind two years since. All but the hospital have been rebuilt of more durable materials, and are still larger and more beautiful than the first.

These Indians realize that Christianity has lifted them from degradation, and therefore venerate their churches much as the Jews did their temple at Jerusalem. Nowhere else have I ever seen as reverent worship. On Sunday the children and adults filled the church at 9 o'clock, and at 10½ o'clock it was again full for the regular morning service, the congregation uniting in the responses and in chanting and singing. The choristers, comprising young men as well as boys, meet weekly for practice, and on Sunday occupy the choir adjoining the chancel. There was no levity among them; indeed, they seemed to sing with the "spirit, as well as the understanding." The musical portion of these services seems especially attractive, serving to attune these Indians for spiritual worship. There sat Paul Mazakute, the Indian presbyter, who, though failing in health, tells incessantly at a mission-station, by deeds and words, of Jesus and His salvation. Those who understand the Dakota language say there are few better preachers, and none who manifest more beautifully the spirit of their Lord. Near him was the deacon, Christian Taopi, so far wasted by a pulmonary affection as to look like one on the very borders of what he calls "my other home." One of his eyes is disfigured by a wound received on the war-path when a mere stripling, hence his name Taopi, "wounded man." His minister and co-workers testify that they never saw a more holy, zealous, and uniformly consistent Christian. You may well suppose that every nerve within us thrilled as we partook of the Lord's Supper, kneeling side by side with Indians who were once the fiercest warriors, or the most superstitious medicine-men, now humble, consistent, and devoted Christians, with the respect and confidence of all the whites and Indians who know them. In this church there are nearly three hundred communicants, although the tribe numbers but nine hundred of all ages, and there is another mission connected with the American Board. To give completeness to their organization, the catechists and the Christian chiefs modestly, but earnestly, asked that another hospital might be built, in which their sick and injured could be properly cared for and freed from quackery and the superstitious rites still secretly practiced by one or two old medicine-men. We will try to comply with their request this season, and also to found a boarding-school for girls, that they may have native women teachers and suitable wives for the young men of the various Sioux tribes who are being thoroughly educated. Girls, more timid than boys, and having fewer opportunities of being with English-speaking people, seldom acquire our language. Experience has demonstrated that it is better to have a boarding-school for girls in the Indian country than to send them where they are likely to acquire tastes and habits which will unfit them for living with their families. Mrs. Hinman and the other zealous teachers and ministering women connected with this mission deserve high commendation for their intelligent and sympathizing labors.

THE PONCA INDIANS.

When I first visited the Poncas, nearly two years since, they interested me deeply, being well-nigh in a starving condition, because they were too peaceable to awaken the fears of the nation, and the Government had not then adopted this principle of equity which is now very generally received: "When a civilized people deprive the uncivilized possessors of the soil of their food and clothing, bountifully provided for them by their Creator, the civilized people are bound to subsist and clothe the uncivilized until they can be made self-supporting." The hunting-grounds of the Poncas had been circumscribed and their game destroyed or driven beyond their reach, while raising Indian corn in a rude way was the only means of subsistence known to them, and on this article of diet alone no human being can healthfully subsist.

At my first visit their crops had failed from excessive drought, and they were tantalized by seeing great herds of cattle, intended to feed the wild, hostile Sioux, pass through their reservation, even eating their grass. Steamboat-loads of pork and flour, coffee, sugar, and tobacco, with an abundance of clothing, passed by them up the Missouri, for the same destination. The Sioux thus fed and clothed were in the constant habit of making raids on the Poncas, stealing their horses, destroying their crops, and killing their people when found away from their village. When I asked if they would like to take the first and most important step toward civilization by having their land surveyed and allotted to them in separate farms, they said: "This impossible until we can be protected in accordance with a stipulation in our treaty."

That stipulation is to this day virtually a dead-letter, for the murder of peaceful Indians on such reservations is not dealt with as it would be if the same Indians attacked a settlement of whites. It is high time that this treaty-stipulation should be observed, and I feel confident that you will give your powerful aid in bringing this about.

All the experienced Army officers with whom I have conversed think the civilization of the Indian is impossible, unless, when he puts himself under the care of the Government and stays on the reservation, he is well fed, and as fully protected as his white neighbor. These raids on the Poncas continue to this time.

The Poncas have improved more than could have been expected under the circumstances. They cultivate the soil and even use the largest plows, breaking the prairie-sod as accurately as any white farmer I have ever seen. I agreed with them and their agent to dispense with the services of the white farmer and to divide his salary among three young Indian men who will be apprenticed to the blacksmith, the carpenter, and the mechanic who acts as engineer and runs the grist and saw mill. The Poncas have not yet had the opportunity of learning these trades, for they have been too poor to pay apprentices, as is found necessary elsewhere to insure regularity, industry, and perseverance. Where this system of paying apprentices has been fully tried, it has resulted in producing good Indian mechanics.

In the council the Poncas spoke most highly of our missionary and of his mother, whom they call their mother, and to whom they look as to a ministering angel. They touchingly alluded to her tears at the death of their comrade, and when trying to relieve their sick and suffering. I did not wonder at this, when I saw a lady of refinement cleansing and anointing a most loathsome scrofulous patient, and then providing nourishing food for her and for others who needed sustenance more than medical care. Our missionary is trying to reduce their barbarous language to writing, having already formed more than 5,000 words, 3,000 of them being verbs; many, however, have but a single tense. The schools composed of adults and children are prosperous, and as the Christian religion came to this people in its most lovely garb, their superstitious prejudices are gradually melting away. We were not at the Ponca reservation on Sunday, but we witnessed a service of deep interest. A beautiful church is in process of construction, and we appropriately inaugurated its services by a baptism, solemnized on a temporary floor laid over the joist. Ten men, three women, and fifteen children were baptized, and two women who had been privately baptized in infancy made a public acknowledgment of their church membership. One of these men was so strongly prejudiced against Christians that at first he would neither speak to nor look at the missionary. Loving acts, insensibly to himself, were impressing his mind and heart, until he was constrained openly to confess Christ. He now seems firm in his purpose, and from his intelligence and earnestness he will, beyond doubt, strongly influence his fellows for good.

Before leaving the reservation we visited the village of the full-blooded Indians on the banks of the Niobrara. These Indians begged for a separate council, at which they portrayed piteously their inability to improve in the ways of the white man, when in hourly dread lest the Sioux should suddenly spring up and murder them, their wives, and children. They said: "How can we go to God's house with guns in our hands? We love our missionary and his mother, and want them to be our teachers and guides wherever we are." They then said that the Omahas, their brethren after the flesh, had offered to receive them and incorporate them into their tribe, and to exchange part of their reservation for an equal quantity of land belonging to the Poncas. As the idea of thus getting a peaceful home had taken complete possession of this half-starved and long-neglected people, it was in vain that we pictured to them their beautiful land and the graves of their loved ones.

CONFERENCE OF HON. JAMES A. GARFIELD, SPECIAL COMMISSIONER, WITH THE INDIANS OF THE BITTER ROOT VALLEY, MONTANA.

General Garfield met the chiefs at the Flathead agency pursuant to the appointments. We report the following as having occurred at the interview:

General GARFIELD. The Great Father understands that the three tribes own this reservation and that the Flathead is the leading tribe, and he thinks it would be better for them to be here, near the agency farm and mill, where their goods are distributed, so that they can see to their own interests; and he made this order for their removal on their account and for their good. Would you like to know what this Great Father will do for you if you come over here?

CHARLOIS. Will what I say be taken in good part?

General GARFIELD. Yes.

CHARLOIS. We will not talk mean against the Great Chief. We do not like to come here, nor do we like to become citizens and remain on the Bitter Root. How could I be a white man? My skin is red. This is my land as well as the Bitter Root. I do not see why he wants to put me here borrowing this land. I want you to tell me how it is going to be about this land.

General GARFIELD. This land belongs to the three tribes, and the Great Father will never take it away nor allow any one else to take it away, unless they want to part with it. In the Stevens treat you agreed to let a railroad be built through it; but the Great Father will not allow the land to be sold without your consent. He does not know that he will want to build a railroad through here; but you gave the right to do so and no more. The Great Father has built a mill here to saw lumber and grind grain for Indians without expense to them, and here they have a farmer, blacksmith, and carpenter to teach them. Here you can learn to farm. The Great Father will have men here. He wants you to have horses and land and learn to work. Then you can go and hunt, but have homes to come to. The Great Father does not expect Charlois to be a white man, but wants him to learn some of their ways and have a home here. The Great Father is glad to know Charlois does not allow the Flatheads to drink, but punishes them for so doing; but he fears, if the Flatheads remain in the Bitter Root among the whites, that he cannot keep them from becoming drunkards. I want to know how many families you have among the Flatheads, and the Great Father will build them houses. We know you have been badly treated; your money and goods have not come as they should; but the Great Father does not intend this shall happen any more. He does not want you to come over here without homes, and has given me money to build houses, so that you can have places to live in when you come. He wants you to select the places where you want these houses built, and he will have them placed there.

ADOLPH. Only one thing, Charlois and I do not believe all we hear. Since I got sense enough to know I fear the Great Chief. You are a great chief. I am afraid of you. You are like Charlois; when we want a talk nobody comes to talk with us. I told you once before I do not mean any harm.

General GARFIELD. The Great Father told me to tell you just how he feels and what I promise you will be done. I want to know how many houses you want and I want you to see the crops, mill, and shops, and know what he has done to help the Indians. Lumber, shingles, flour, carpenter and blacksmith work will call you here. There are ten or twelve acres of wheat up here, and if you come over I shall give that to you. I shall plow you some ground and you shall have plows, harrows, hoes, shovels, and tools you need. I shall have the agent and superintendent go to work now and fix up places. If you do as he desires, the Great Father will take care of you.

CHARLOIS'S brother. Charlois says he will not come over here and live. Victor liked the Bitter Root, and took the land there, and as long as he lived he liked it, and when he died he dropped it to Charlois, who is in his place and feels just so and won't let it go. I want to know if the Great Father sent you to remove us over here?

ARLEY. Have what I say well written down. I shall talk to you and Charlois, both chiefs. I studied what I say; if you think it is so, it will be so. I have a place in the Bitter Root,—three houses, and fields, and good crops, like white man. I get money for it. Now over here when we get to talking about it, I have two hearts, one to come and one to stay. I have been there nine years; I go nowhere. Now you know what I think. You were to give us money for ten years; why is this? This land will only last ten years; it will wear out. The money does not go far enough. There is no end to the Bitter Root; there is to your money. My land is worth considerable; if I live long enough, I shall have considerable property. The man who is fat like me told us the Great Father would give us money as long as we lived about the houses. Perhaps your \$5,000 would only last to build ten houses. I do not think \$5,000 enough to start on. Some are afraid this land will go as the Bitter Root has. They told us we should always have that, but in a few years they take it away. I wish it could be always for Indians. This is the way my heart is for this place. The Flatheads feel as if they were getting lost for white men. I wish this place was always for the Flatheads; Victor would come again and should be a great chief once more over all our people. If the Flatheads should come here and be white men, then the Flatheads would be chief of all. If white men come we want troops to drive them out. I do not know how you feel, or how Charlois feels, but if you will give more money we will go with you; if not, we will go to the Bitter Root.

General GARFIELD. I see you occupy middle ground; you stand between us. I hope we shall all meet on Arley's own ground. If the superintendent said you were always to have \$5,000 he was mistaken; it is for ten years—no longer. After that I can not promise, for I do not know as I could perform it. Colonel Viall does not mean that, I guess. I will build fifty or sixty houses if you need so many. I know \$5,000 will not do it, but the Great Father has men, and all will be put in, so it will be as good as ten thousand. I know Arley loves the Bitter Root and has a nice farm, but fear his children will not love it. You must think of your children, and not yourselves. If you

come here the Great Father will not let whites in here. Victor consented to whites going into Bitter Root at first. That was because they were not crowded by whites. Here it must be different. In this treaty I see Victor was chief of Flatheads, Pend d'Oreilles, and Kootenais. When Lewis and Clarke stopped at Lo-Lo Fork, Victor was a little boy, but his tribe was a great nation. But now they have dwindled down. If they come up here I trust their tribes will increase and Charlois, Arley, and Adolph will be chiefs of the whole Flathead nation, because *they* do not drink nor fight.

ARLEY. Will you give more?

General GARFIELD. I cannot promise more; it is all I have. I will say to the Great Father he ought to give more to the Flatheads. The annuities are divided among the three tribes, but the \$5,000 I have, and the \$5,000 for ten years is for the Flatheads alone. Besides this, I am authorized to bring some presents for the chiefs and Victor's wife. You who have improvements in the Bitter Root can sell them to the whites. The fathers sold their houses twenty years ago for \$250 to John Owen. So Indians can sell out. Do you think I am telling you the truth? If not you need not listen longer. I want to put it in writing, that the Great Father will build houses and fences, and pay this money, and that you will come here. (Here the chiefs requested the agent, Mr. Jones, to examine General Garfield's credentials, and they were subjected to a searching scrutiny and explained as being formal and genuine.)

General GARFIELD. I am in favor of whites being wholly excluded from this place.

CHARLOIS. Is the land in the Bitter Root the Great Father's or ours? We want money one year, wagons next, teams next, tools next, not blankets all the time. (To Agent Jones.) Are you going to the Great Father?

JONES. I hope to.

CHARLOIS. I want you to set us right before the Great Father, and tell him what I say and what white men are doing against us. I won't go to the Jocko. The young men of the Kootenais or Pend d'Oreilles will do something foolish, and then there may be a fight right there. When Stevens made the treaty, Lo-Lo Fork was made the line, and I never forget it and I stay there. If I go I shall go another way, but not to Jocko. Here they will steal. If Major Jones says the Great Father wants me to go, I will go the other way. If only my people were here, I would come, but there are bad people here. If you want me to starve, I tell you I am a chief too; I will go toward the buffalo country. Major Jones, you tell the Great Father what I say. The Flatheads about all feel as I feel.

A YOUNG BRAVE. I feel as Charlois; where he goes I will go.

(General Garfield here resolved to reduce his propositions to writing, and a recess of an hour was taken, at the close of which there was a farther conference, in which the paper was interpreted to them and duplicates prepared.)

General GARFIELD, (to Charlois.) Have you a paper making Victor a chief of three tribes?

CHARLOIS. Yes.

General GARFIELD. I think you should be chief of three tribes. Have you received a paper?

CHARLOIS. No.

General GARFIELD. I am willing to ask the Great Father to give you such a paper. Do you want it?

CHARLOIS. No.

General GARFIELD. We have had a long talk, and now I must go back to the Great Father. You have been very kind to me, and I must tell him all about our talk. I will carry this paper to the Great Father, and if you sign it, it is a contract between us. If you do not sign it, it will show the Great Father what I propose and what you are not willing to do. You have heard it read and know what it is. I want you each to answer, so that I can tell the Great Father whether the Flatheads will obey his order or no.

CHARLOIS. I won't sign it.

ARLEY. I will sign it. When shall I come over? I do not want to leave until spring, until my cattle are wintered in the Bitter Root.

General GARFIELD. That will do; but you want to be here, so that you and your people can put in crops. How many will you bring; all your family?

ADOLPH. I know what you want, but I am not talking. I think may be it is so, may be not so. I have two hearts. Is it true that Charlois is to be head of three tribes?

General GARFIELD. It can be so I think, and I will ask the Great Father to make Charlois chief of three tribes.

ADOLPH. Will you move us from here if we come?

General GARFIELD. We should be everlastingly cursed if we do without your consent.

ADOLPH. Will the Great Father keep whites away?

General GARFIELD. Yes, I will ask him to take means to do so.

ADOLPH. (Showing hands blistered by hard work.) Will my hands get well if I

come! The whites up in Bitter Root say you will drive us off in three days if we come.

General GARFIELD. There are some bad men who tell you these things. They told me you had got the Nez Percés there to fight the whites and pretended you were going to be bad Indians; but before I saw you I wrote back to the Great Father that it was not true, and now I want you here away from those bad whites, and I want Charlois to come and be chief of the three tribes and maintain the glory of Victor. He is young and we want him to live as chief of these tribes many years. Now I shall order the men to go to work and build houses for the Indians, and three houses for the chiefs, and Charlois's house will be very lonesome until he comes over to the Jocko. I will take this paper to the Great Father and tell him Charlois will not sign it; that Arley will; that Adolph won't say whether he will or no.

CHARLOIS. Young men like this (selecting one) will go with me.

ADOLPH. I don't know what to say. If my chief was alive, I would answer. I don't know what the Great Father will say.

General GARFIELD. The Bitter Root will soon be settled up; the Great Father has so ordered, and he will not take that order back.

CHARLOIS. I have told you once what I am going to do. When Major Jones goes east I will go the other way. My father felt so, and so do I. I would not like to be head chief over the three tribes.

General GARFIELD. I must say another word. The promises here are for those who come over. They will do all promised in this paper.

(Here Arley and Adolph signed the paper.)

(CHARLOIS, to General Garfield.) I am not mad, but I must see what is done here and see my people.

Colonel VIAL. When you (chiefs) come to Helena, call and see me at the Indian office.

CHARLOIS, (laughing.) Do you want to whip me?

Colonel VIAL. No, I want to give you some tobacco.

CHARLOIS. You ought to whip me, I think.

This closed the negotiation. The three chiefs went out in the afternoon, and Arley and Adolph selected their farms and places of residence, and houses will be constructed at once.

Accompanying the chiefs to Missoula, General Garfield made them each some valuable presents and departed to go east, while they went to the Bitter Root.

ACTION OF THE PRESBYTERIAN SYNOD OF MINNESOTA IN REGARD TO INDIANS ELECTING TO BE CITIZENS OF THE UNITED STATES.

The committee to present certain interests of the Indians to Congress reported. Their report was adopted, as follows, viz:

To the Synod of Minnesota:

Your committee, to whom was referred the resolution relative to Indians taking homesteads, would beg leave to submit the following memorial to Congress for adoption, and that the moderator and stated clerk sign the same and forward it to Congress.

And, further, that a committee of three be appointed to continue, in behalf of this synod, to urge on the President, heads of Departments, and Congress a consideration of this subject.

RICHARD CHUTE,
Chairman.

To the honorable Senate and House of Representatives of the United States in Congress assembled:

Whereas, according to a decision of the honorable Commissioner of Indian Affairs, in reference to certain Santee Sioux or Dakota Indians desiring to take homesteads in the Territory of Dakota and be subjected to and protected by our laws, and thus become self-supporting, said Indians have been required on oath to renounce, not only their tribal relations, but all their claims on the Government for annuities, or assistance in procuring agricultural implements, food, clothing or otherwise, which claims in their case are worth several hundred dollars for each individual of the tribe, and these Indians, having little or no other property, are thus required to pay or expend a great sum for that which is guaranteed, without money or price, to natives of Europe or Africa settling in our country, thus throwing great if not insurmountable obstacles in

the way of the aborigines of our country who are seeking to become self-sustaining citizens, instead of thriftless dependent wards;

And whereas it is well known to the members of this synod that the native citizens of our own country, as well as the hardy Germans and Scandinavians coming from Europe, trained to industry and economy from their infancy, in making homesteads on the frontiers not only have to work hard and live poor, but many of them are under the necessity of contracting debts which compel them to sell and leave their homesteads soon after, and in some instances before they can obtain title to the same from our government:

Therefore, the synod of Minnesota earnestly entreat the Congress of the United States to enact such legislation as will secure to the aborigines of our country desirous of renouncing their tribal relations and taking homesteads the right to do so on the same terms and with the same protection of and submission to our laws which are granted to white or black men, and also to secure to them an equivalent in cattle, agricultural implements, food, and clothing, for any annuities due to them or which they might receive as members of the tribe.

And in the case of Indians who are not entitled under any treaty to annuities, that there be not less allowed and given to them to assist in improving their homesteads than is expended by our Government in supporting other members of the tribe to which they belong.

EXTRACT FROM MINUTES OF OREGON CONFERENCE—CONDITION OF THE INDIANS.

To the Oregon Annual Conference of the Methodist Episcopal Church:

DEAR FATHER AND BRETHREN: Your committee to consider the condition of the Indian tribes residing within the territory of the conference beg leave respectfully to report:

Founded, as our work in Oregon originally was, as an Indian mission, we should be untrue to our historic purpose, if, now that we have graduated into an annual conference of eighty-seven members, we were to withdraw our labors from them, and leave them to the unrelieved moral and material destruction that would then speedily overtake them. We would be alike untrue to the spirit of our holy Christianity and the very terms of the commission to fulfill which alone we are credentialed as Christ's ministers, "Go, preach my gospel to every creature," and measurably only could we claim His assuring promise "Lo! I am with you always." Mainly arising out of the complications of political affairs, and restrained by what seemed insuperable obstacles, many years of our conference-history passed, during which we were obliged to rest with a desire only to reach and save them. But we were not satisfied. When, at length, the tribes of Eastern Washington and Oregon were handed over to us by Providence for redemption and salvation, it appeared as though God had renewed our old calls and thrust us out again to save a people now "waiting for his law." Ten years and more have passed. In the place where then only a vile and degraded humanity—a humanity so brutalized that every line of original likeness to the divine was broken and marred, until nothing but the strongest faith could hope for any restoration of that image—now we find a people who have taken hold of God, of God in Christ, and are being lifted to a thrilling Christian experience and a blessed heavenly hope. The general view in regard to this work and this people is one of success in the past and of promise in the future.

This conference recommended, two years ago, the withdrawal of the Indian service from the embroilments of political strife, and that it be given over to the care of the Church of Christ. Individuals of our own body had been urging it long before upon the President, and cabinet, and legislature. We asked this, not to furnish places of profit or honor to our people, but that an unhedged way to the intellectual, spiritual, and eternal redemption of the Indians might be opened. The trial of that plan by the Government, though attended, as all such experiments must be, by embarrassments, has demonstrated that, continually and faithfully carried out, it will soon prove to the entire nation that the gospel of peace is a mightier protection than the red sword of war.

Our most prominent interest among the Indians is that which centers in and streams out from the Yakama reservation, under the superintendence of Rev. J. H. Wilbur as agent.

On this reservation we have an organized church of 400 members and probationers, with two ordained deacons and six licensed exhorters. A continuous revival of religion is enjoyed, seldom a Sabbath passing but some soul yields to the saving power of God's grace. Brothers Pearne and Waters, probationers in this conference, with others, have extended their labors among other tribes with most gratifying results.

A revival under Brother Waters's labor, mostly among the Nez Percés, resulted in the conversion of 146 souls. These brethren and their co-workers are the apostles of this work, and our expectation for the future, under God, is largely from them.

The other agencies committed to our denominational care are Klamath and Siletz. On these there have been little organization and labor looking to direct religious results. This failure, it is hoped, will soon be remedied, and the agencies to be organized on basis of Christian faith and saving work.

In surveying all this field we are led to conclusions embodied in the following resolutions, which we present for your consideration:

Resolved, That we approve of the policy of the Government in endeavoring to make its Indian service missionary and religious in its character by distributing the agencies among the different branches of the Church of Christ.

Resolved, That we protest against and will oppose the appointment of any agent to any of the agencies, committed to our care as a church, who, if not a minister, is not a tried and experienced Christian man.

Resolved, That the agents having charge of the agencies committed to our care are expected to have no employé on their reservations who practically, by example, contradicts the teachings of Christianity.

Resolved, That the presiding elders of the conference be a committee to nominate to our missionary board, and to the President of the United States, suitable persons to have charge of such agencies as are committed to the trust of the church within the bounds of our conference.

H. K. HINES,
Chairman.

AN INDIAN PREACHER.

The following is a copy of a letter to Rev. H. H. Spaulding, the venerable missionary to the Nez Percés, written by Rev. Thomas Pearne, a young Indian minister licensed to preach the gospel by the Methodist Episcopal Church a year ago:

"FORT SIMCOE, WASHINGTON TERRITORY, April 21, 1872.

"DEAR BROTHER: Your letter of the 20th November came to hand in due time, and gave me much pleasure. I am glad I thought I would come and see your people, and make a nice time there with our brothers and sisters; but I am sorry to say that I have been suffering from a flux for the past three years, and could eat scarcely anything, and became too weak to travel. So I write my respects to you and wish you not to forget me in your prayers.

"T. PEARNE.

"MR. SPAULDING."

Also, a letter from the same to young Timothy. Rev. Mr. Spaulding says:

"Timothy is a young convert of the Nez Percé tribe of Indians, and his conversion and that of a number of his tribe was the result, under God, of the faithful labors of Brother Pearne some years ago. It will readily be admitted that this Indian convert has not enjoyed one in a thousand of the school, the college, and Bible advantages enjoyed by us, the clergy of the white-skinned race; yet, in my opinion, in but very few of our epistles or our deliverances would there be found as much of the spirit of Paul, his yearning solicitude for the humility and constant success of his younger brothers, his all-absorbing desire for the salvation of his countrymen, and his unshaken confidence in the Cross, as is contained in this short letter:

"DEAR BROTHER: Are you going on striving to live godly in Christ Jesus and do your duty as a minister of His gospel to your people? May our Heavenly Father bless and crown your labors with abundant success. Examine yourself daily, to see if you are growing in grace, if you love the blessed Savior more, if you are growing more like Him in your disposition and in your temper, if you say nothing but what is for His glory in your talk with your brethren and those who make no profession of religion, and if you feel as much anxiety for the salvation of the people as you should when you consider that they are in so much danger.

"If Christ died for them, you should weep over them and teach them, and use every means that love for their souls should suggest, to lead them to Jesus. Let your people see that you possess that love which Christ felt when He gave Himself to die for sinners. If we are His disciples, surely we shall be like Him. And the more we are like Him and preach like Him the more influence we shall have with those to whom we preach, for they will see that what we claim for religion is realized by ourselves, and, as the Apostle Paul says, we shall be "living epistles, known and read of all men."

"I would not dwell so much upon the punishment your people may expect if they

persist in sin as I would upon the goodness and love of God in giving His only begotten Son to die for you and them. I mention this because we always succeed better when we put ourselves down on the same level with our fellow-sinners; for whatsoever difference there may be in our relation to God, it is all owing to His mercy and grace. Be humble, be meek, be patient, be loving and kind, but be ashamed of nothing but sin.

"Give my regards to old Timothy, and tell him to pray for me. And you must not forget me in your prayers.

"Please tell all people I have more blessing from God and from our Lord Jesus Christ, my best Friend.

"Yours, truly,

"THOS. PEARNE."

"The above letter was brought by a delegation of Christians from Brother Wilbur's native church at Simcoe, and consisted of the head chief, every way a gentleman, an eloquent speaker, and most earnestly devoted to his Master's work; Rev. George Waters, a slender young man, licensed also by the same conference to preach the word to his countrymen, full of the Holy Ghost, and thirteen others, who were all earnest in the noble work they had undertaken. The object of their mission to this nation was purely religious, and their arrival was most timely. It gave a forward impulse to the great revival which has been going on among this people since last fall. I met them at Halapawawi, in the western part of the nation, and at once commenced a series of meetings, which continued for twenty-one days, changing to three different places one hundred miles apart. One day we rode sixty miles and another fifty-five. Probably one hundred Nez Percés accompanied us from Halapawawi and Lapwai to Kamiah, and probably one hundred more returned with us from Kamiah. Two boys from the school started on foot the distance of seventy-five miles, so hungering for the word of God. Many mothers carried infants strung to their saddles and a young child behind. I never saw anything like it among us white-skins. Brother Waters did most of the preaching, speaking every day, and often three times a day. Two days we were on our feet seven hours each day, with but fifteen minutes intermission. The first day sixty-six, having received pardon from the Prince of Peace, were examined, baptized, and received into the fold of Christ. The next day twenty-two, and, altogether, during these meetings, there have been happily converted and admitted to church-fellowship one hundred and seventy-two, some thirty children baptized, and the wonderful work still goes on.

"I have listened to the preaching of this dear Indian brother for days with the greatest satisfaction. True, he has not on the armor furnished by colleges, theological seminaries, and ten-thousand-dollar D. Ds., but I think, for the work of saving souls to Christ, he has on a more effectual armor than the great body of our white divines possess, and that is an entire and childlike confidence in the word of God and constant reference to it, Paul's 'heart's desire and prayer to God' that his hearers might be saved, and that inward violence that taketh the kingdom of Heaven by force."

AN INDIAN FOURTH-OF-JULY CELEBRATION.

Extracts from letter of Rev. H. H. Hines.

July 4 was ushered in at Fort Simcoe by the firing of—something that made a great noise and the hurrahs of patriotic Indians' voices. Flags were thrown to the breeze everywhere. Thus the day wore on, filled with patriotic noises, until about 10 o'clock, when the whole concourse was gathered at the stand, numbering, perhaps, four hundred. The public celebration then began with a discourse from Father Wilbur on the cleansing of Naaman, followed by prayer by the presiding elder, the singing of Our Country's Natal Morn, and an oration of half an hour by Mr. Finlayson, which recited in the plain language the history of our country. The oration was interpreted into Klickitat by Thomas Pearne, and then into Nez Percé by Daniel. Joe Stwire followed with an address of great power to his people, after which we adjourned for dinner, the whites at Brother Wilbur's and the Indians as the guests of the head chief. At 10 o'clock the people were again addressed by the presiding elder, at the close of which Charley, a Klickitat, and Sophia, a Nez Percé, were united in marriage, and three persons, one a white man, were baptized. With a procession, in wagons and on horseback, by nearly all the Indians, the public festivities closed.

Not a profane word has been heard, not a drop of liquor has been drunk, not a disorderly action seen during the day in our celebration. Can any other crowd of five hundred men, women, and children in Oregon or Washington say as much for July 4, 1872?

EXTRACT FROM COMMUNICATION OF JUDGE SWAN.

PORT TOWNSEND, WASHINGTON TERRITORY,
August 22, 1872.

A copy of your circular of inquiry in regard to work being done to civilize and Christianize the Indians has been placed in my hands.

The principal question which I can answer is this: "Are the Indians capable of civilization and Christianization?"

Indians, if taken while young and placed away from tribal influences, are as capable of being educated as the average of white children. Until the character becomes developed, the Indian child is similar to the white child, and if surrounded with civilization and Christian influences is fully capable of acquiring the habits and ideas of civilization. But the attempt to educate and Christianize Indian children upon reservations, where they daily see the savage and pagan habits of their friends and relatives, has not met with that success, so far as my observation extends, which we have a right to expect from the philanthropic movements of the Government toward them. And the cause of this difficulty lies partly in this: that the Government expects the agents and teachers to teach the Indians our ideas of civilization and our ideas of Christianity before they are sufficiently conversant with the English language to understand what they are being taught.

A truly conscientious teacher who understands his profession will take an Indian child and commence with the first principle of practical Christianity, which is cleanliness. Instead of introducing dogmas of theology, he will introduce a bar of soap, and insist upon the child being cleanly in person and dress. And as soon as the child's confidence has been obtained by acts of kindness, the teacher will instill into its mind by every-day work and example the habits of civilization and industry and the simple precepts of Christianity, insisting upon the child learning the English language, and will do this by the use of our primary pictorial books as aids. As the child becomes more advanced it gradually learns to read, spell, and write. But the savage mind cannot be brought to understand our ways and views, except by careful and patient training of several years.

Thus far in my experience I have observed that those Indian children whose education has been principally confined to school studies, who have been exhibited by their teachers as evidences of skill, prove, when they leave the schools, but little better than those who have never been at school at all. Now, in this respect, society itself is at fault. When an Indian boy leaves school and goes out to seek a livelihood, society gives him a cold reception, no matter what may be his acquisitions. Society says he is but an Indian, and fit only to be a hewer of wood and a drawer of water; and his capacity is measured, not by the amount of scholastic knowledge he may possess, but the amount of timber he can fell per diem, or the lumber he can pile at the mill, or the number of acres he can plow or reap, and he is paid accordingly; and when he has done he is an Indian still, and must live among his fellows; and the result has been on Puget Sound, with but few exceptions, that these educated Indians, when they do return to live among their savage relatives, are the most finished of scoundrels. There are exceptional cases, where Indians have worked in logging-camps, and having become acquainted with the business, and being sober and industrious, that they have been intrusted with teams and other means of getting out timber, which they sell to the mills, and have proved themselves capable of transacting business. But these instances are but few when compared with the great body of Indians in this Territory west of the Cascade Mountains. That some of the tribes are capable of trade, and do really not only support themselves, independent of Government aid, but have considerable sums of money, is evinced by the Makah tribe, under the care of Agent Gibson. This tribe derive their subsistence from the products of the ocean. The oil, the seal-skins, and the fish which they procure sell readily to white traders, and bring large returns. But this trade does not arise from, nor is it produced by, the exertions of the Government, which seems to look more particularly for agricultural products among this people, who are not only averse to agricultural pursuits, but whose land is but illy adapted to the raising of crops, particularly in a climate so excessively humid as that of Cape Flattery.

It is perhaps proper for me, at this time, to call your special attention to a subject of greater moment than any other, in regard to the present and future welfare of the Indians of Puget Sound. I refer to the subject of their intoxication from the use of spirituous liquors and the difficulty of convicting sellers of intoxicating drinks to them by reason of a grave defect in the laws of Congress regulating intercourse with Indian tribes. It is there stated that any person convicted of selling or furnishing spirituous liquor to any Indian *under the charge of an agent or superintendent of Indian*

affaires shall be punished, &c. But our courts have held that this law does not operate with Indians who belong to foreign powers.

This town, as well as all the milling-towns on Puget Sound, from the near proximity to Victoria and other places in British Columbia, is visited by great numbers of Indians from the tribes living in English territory, and denominated here as "northern Indians."

The decision of the United States district court, that the laws of Congress do not include or apply to foreign Indians, though unfortunately a strict and correct construction of the law, has virtually annulled and put an entire stop to all prosecutions for selling whisky to Indians, and the result is, that the northern Indians can, without violating the law of Congress, procure as much whisky as they want, and can furnish it to parties here belonging to our reservations. All action on the part of the officers of the law is entirely paralyzed, and whisky-selling and drunkenness among the Indians have increased to a fearful extent.

It is evident that some measure should be adopted by act of Congress to so alter or amend the law as to include all Indians while in this Territory, whether they come from the English possessions or elsewhere, as being within the jurisdiction of the superintendent of Indian affairs for this Territory, and the same laws regarding the traffic in intoxicating drinks be made to equally apply to all.

The humane endeavors of the Government to civilize and christianize the Indians of Puget Sound must necessarily be rendered almost entirely unproductive of good results so long as this flood-gate of intemperance is allowed to remain open. The energetic efforts of the Government must be directed to this whisky traffic, and the laws made clear and decisive, and money must be expended to prosecute the violators of those laws. In a country so sparsely settled as this, men are deterred from making complaints or appearing as witnesses in cases of persons charged with selling whisky to Indians from the loss of time and heavy expenses necessary for appearing at court. But if such men could be paid a reasonable price per diem for time so employed, I believe it would not only be money judiciously expended by the Government, but would produce the best results in putting a stop to this nefarious business. While I believe every wise endeavor to educate and Christianize the Indians should be still continued, it is very evident that on Puget Sound the labors of the teachers or the missionaries will practically avail nothing, unless this curse of intemperance is first staid.

CIVIL LAW AMONG INDIANS.

Letter from T. J. McKenny, ex-superintendent of Indian affairs.

WASHINGTON SUPERINTENDENCY, April 30, 1872.

It is with sincere regret I am compelled to report that a most brutal murder has been committed within this superintendency. An old Indian man was waylaid and shot through the head by an Indian named Knacka Jack; the body was found yesterday, and to-day a large delegation of Indians, consisting principally of chiefs and head-men, waited on me, urging that a law be passed affixing a death-penalty to the crime of killing an Indian by an Indian; otherwise, there can be no safety for life.

In the many conversations I have had with the Indians throughout the Territory during the past five years, they have unanimously expressed their conviction that, unless they are protected by the law as the whites are, they will ere long be killed from off the earth; that, as they are the wards of the Government, it is but justice that the strong arm of law be interposed for their protection. As it is now, an Indian can be killed by an Indian with almost as much impunity as if he were a dog. They are anxiously looking toward the East with uplifted hands, praying that those in power (the Great Father Washington, as they name it) will grant their prayer and extend his protection to a fast-vanishing race, and I would respectfully urge that immediate action be taken making murder a penal offense, with hanging as a penalty.

LETTER OF GENERAL ALFRED SULLY, UNITED STATES ARMY.

It is my opinion that all the tribes of Indians in this country are as capable of civilization and Christianization as any other race of barbarous people, but many of the tribes can be more readily civilized than others.

The wild, unconquered tribes, who still keep up their nomadic habits, who live entirely on game, will require much time and a great deal of forbearance to civilize and Christianize; and this is particularly so with those tribes who are the most powerful, and who inhabit a section of country where game abounds. With these tribes it will for a time be necessary to use force, as well as persuasion, to reform them. In saying this, I do not speak of retaliation for the barbarous acts those barbarians may commit; for I know they think themselves shamefully treated—their land taken from them, their only means of support, the buffalo, driven off or destroyed, and they deprived of all present means of existence.

It is natural for these Indians to rebel, and it is an absolute necessity for our Government to promptly punish their aggressions on our people as the only way to put a stop to them. With the wild, uncultivated savage, no half-measure will answer; you must subdue them before you can compromise with them, and it is in the end charity to them to do so.

The sooner these wild tribes are made to feel that they are dependent on the Government for their support, the sooner they will be susceptible of being civilized. The tribes of Indians in this country who depend on cultivating the soil for subsistence, either partially or entirely, can be much more readily civilized and Christianized, and the longer these tribes have lived in contact with a civilized white population, the more readily are they impressed.

Generally the whites who first settle near the Indians are rather a hard set, and do more to retard their civilization than promote it. The different tribes of Indians should be placed on reservations. There should be an agency on the reservation, and, moreover, there should be a military post—not on the reservation, but at a convenient distance from the agency—so that the agent could call for the military to enforce discipline on his reservation and keep off improper persons. Bad white men and whisky-traders are a great obstacle to civilizing the Indians; and another great obstacle is the selecting persons for agents and teachers who are totally unfitted for the positions. Agents, and in fact all employés at the agency, should be men of determination and courage, at the same time patient and able to control their temper; they should also be men of good common sense, moral and temperate in their habits. When agents and teachers are found to be capable and worthy, they should not be removed; the longer they hold their positions, the more valuable are their services. Agents, and, if possible, all the employés, should be required to learn to talk the language of the Indians, and not to depend on an interpreter, who too frequently is an unprincipled half-breed, that will interpret what the Indians wish to say solely to his own interest or the interest of his wife's relatives. It can thus be readily seen what mischief an interpreter can do, if so disposed.

As soon as a tribe on a reservation become so far civilized and christianized as to be self-sustaining and have adopted the habits of civilized people, their tribal relations should be abolished, and the Indian become a citizen.

LETTER FROM E. B. BATEMAN, M. D.

YULE RIVER RESERVATION,
California, August 3, 1872.

The chief obstacle in the way of their civilization, and Christianization as well, and the cause of nearly all their trouble, is the want of better means of detecting and summarily punishing unprincipled white men, who vend intoxicating drinks and entice their women to evil clandestinely; which evils, it is believed, could be mainly if not entirely remedied by the free admission of Indian testimony (which is now denied here) before proper tribunals made easily accessible. Next in importance is the assurance of a permanent home, the want of which is a cause of constant uneasiness, apprehension, and discouragement, more especially from the fact that they have been repeatedly moved from one place to another since first they were placed upon a reservation. They often tarry after the close of our Sabbath services, and question us closely and earnestly upon this subject. Nothing would render them so hopeful and happy, and courageous for good, as for the Government to purchase this land, and to assure it to them as a permanent home; it would stimulate them at once to set about preparing, for themselves, their wives, and little ones, the comforts and conveniences of Christian homes; for this they long intensely, and will never rest satisfied until it is secured. Would to God the hearts and minds of those in authority might be indelibly impressed with the importance of this matter, and corresponding action be taken at once; then, indeed, would many of these poor degraded sons of the forest have occasion, through all the cycles of time and eternity, to bless the men and the day that raised them from misery and

penury to comfort and happiness, and established agencies whereby they become savingly acquainted with the world's Redeemer and were made heirs of His heavenly kingdom.

Indispensable to the largest measure of success in this work is a permanent day-school; this we have not, and cannot have under the present arrangement. Forty-four dollars per month in currency, and board themselves, cannot command the services of competent teachers for any considerable time. We have had a number of good teachers, but, one after another, they have soon left. To secure a permanent teacher and school, the pay should at least be doubled.

The spirit of earnest inquiry is abroad among these Indians. Joaquin, a young man of about twenty years, who died recently, often heard from Mrs. Maltby words and song about the "better land above;" and requested of her, in his dying moments, counsel on some point that seemed to trouble his mind, which being given, he died in peace, and was awarded a Christian burial by request; and, we humbly trust and believe, has gone "Where the wicked cease from troubling." They are prompt and earnest in their attendance upon the Sabbath-school, kneel reverently in prayer, and appear anxious, by all the means in their power, to improve their condition and gain further light.

LETTER FROM REV. C. A. HUNTINGTON.

By special invitation of Agent Wilbur I visited the Yakama Nation, and spent nearly a month at Saint Simcoe, the headquarters of the agency, a year ago, and have just returned from a similar visit this summer.

During these two successive visits I had ample opportunity to see the fruits of long-continued faithful Christian labor and to compare the results of a strictly Christian administration with those of other agencies where nothing more is attempted than the fulfillment, in a commercial way, of treaty stipulations. In making this comparison it is but just to admit that Agent Wilbur works with some advantages that other agents do not enjoy. As you know, he has been a long time with the Yakama Indians. The results of his work, as now seen, are the results of ten or twelve years of devoted patient toil, and if, upon inquiry, other agencies recently placed under the management of Christian men seem to suffer in the comparison, due allowance should be made for the advantage that long-continued service has given to Agent Wilbur. Nor is this the only advantage. Fort Simcoe was fitted up as a military post at great expense by the War Department during the Indian war of 1856, and was afterward turned over to the Indian Bureau as headquarters of the Yakama agency. This gave ample accommodations, in the way of homes for the agent and employes and in the way of quarters for the school, shops for the mechanical work, houses for storage, store for the trader, &c. Furthermore the reservation is an extensive one, embracing a rich valley of agricultural prairie land.

To these natural advantages the marked success of Agent Wilbur, in ameliorating the condition of the Yakama Indians, has often been ascribed by agents who, under less favorable circumstances, have failed to realize like results. Yet to one who views this work from a religious stand-point, causes of success are seen which are independent of all material or local advantages.

He has given to the Indians the gospel of Jesus Christ, and enforced it by the example of a personally pure life and by a faithful and religiously honest administration of the affairs of the agency. Everything that he does for the Indians is made to have a religious bearing. His discipline, which is rigorous and often severe, is always bathed in the spirit of his religion. The offending parties are taught and made to feel that it is God's law more than any other which they have broken, and that God's forgiveness must be sought and obtained before he can pardon them, nor does he release them until manifest signs of genuine repentance appear. In his school, numbering over forty children, who live together as one family, who are taught letters and the knowledge of things, who learn to work in the kitchen, in the garden, in the field, and in the shop, everything is subordinated to the knowledge of God and of our relations to Him. On the farm, which is laid out upon a large scale, and is carried on chiefly now by Indian labor, not a profane word is ever spoken, nor is any conduct allowed that is inconsistent with the rules of Christian propriety. God's hand is brought to view in all the processes of nature and recognized as the moving cause of all goodness that crowns the labor of the husbandman.

To the work of spiritual regeneration Mr. Wilbur has always addressed himself in all his administration of Indian affairs with zeal and earnestness. And to him has been fulfilled the promise, "He that goeth forth weeping, bearing precious seed, shall doubt-

less come again with rejoicing, bringing his sheaves with him." Out of this religious policy has arisen among the Yakama Indians, as by a natural growth, a Christian church, embracing within its pale a membership counted by hundreds, who accept the rules, obey the laws, and perform the duties of the church with as much and, in many instances, far more, precision and earnestness, than the members of other churches, composed of more hopeful material. On the Sabbath their place of worship is always thronged, and their devotions are marked with decorum, with the most abundant evidence of sincere faith in God, and a practical belief in his personal presence and inspiration. When night overtakes them in their houses, in their camps, on the road, no matter where, religious devotions are never neglected. Everything in the life of these people gives evidence that they live in the love and fear of God. Consequently they are at peace among themselves and at peace with all men. They are industrious and thrifty and contented. Abundance crowns their labor. They live in comfortable tenements, wear becoming apparel, eat wholesome food, rear healthy families, and are blessed in their life as other good people are blessed.

During my stay at the agency, the Indians held their annual camp-meeting. The interest of this meeting was increased by the presence of Rev. Mr. Spalding, long a missionary among the Nez Percés. Timothy, a venerable Indian of that tribe, with some thirty or forty others of his people, accompanied him. This camp-meeting was a sort of continuation of a protracted meeting held a little while before among the Nez Percés, which was attended by a delegation from the Yakama Nation, led by the native preachers Thomas Pearne, George Waters, accompanied by the head chief, Joe Stwire, and a numerous company of their brethren. This Christian communication between different tribes seems to be fruitful of excellent results. The result of this camp-meeting was a large accession to the church from the ranks of those who heretofore have chosen to remain in the darkness of their heathenism. These came forward with their women, accepted the right of Christian marriage and the ordinances of baptism and the Lord's Supper.

On the 4th of July some five hundred of these Christian Indians assembled for a celebration. Mr. Finleyson, from Oregon, a gentleman of refinement and education, addressed them, much to their delight. And after the festivities were all over, which consisted of a procession on horseback, with display of banners, the firing of artillery, &c., a sumptuous dinner was prepared in good style by the Indians themselves for their own people, and by Mrs. Wilbur, at her own house, for the entertainment of white employés and guests. After all was over and the ground cleared, Mr. Finleyson remarked that "This is the first 4th of July celebration I ever attended without hearing a single profane word, or seeing a single drop of whisky drank, or smelling the fumes of a single pipe or cigar."

Thus the moral and religious work goes on among these heathen people, and while all this is true of those converted to Christianity, there are others who retain all the character and habits of barbarism. Nor does the bestowment of annuities, or the offer of all the benefits that the treaty provides, relieve their poverty or improve their condition.

These considerations lead me to commend the wisdom of that policy of the Government that has taken the control of the Indian tribes of the country out of the hands of soldiers and politicians and put it into the hands of the church.

LETTER FROM JAMES H. WILBUR, AGENT.

YAKAMA, WASHINGTON TERRITORY, July 21, 1872.

Since you were with us the interest of our whole work has increased. We have more than that are putting forth efforts in farming and every department of business.

We have forty children that are boarding, working, and attending school. I could gather five hundred in a week if we could take care of them. In our beginnings here it was very difficult to influence parents to send their children, but now they see a marked difference between the children that have been in school and those that have been growing up in wildness. Every day I have applications to take children into the school, and as fast as I can enlarge our capacity and obtain means I mean to gather them in. I can do very much toward making the school support itself if we should live to see another summer.

Our meetings with the Indians are quite as full of interest as at any previous time. From Sabbath to Sabbath new cases are coming to my knowledge of persons seeking light and resolving to seek salvation. Joe Stwire, George Waters, and Thomas Pearne (Indians) are working like men of God to save their people.

The Smoholler Indians are growing weaker and are more disposed to put away their drumming than at any time previous since I knew them.

A noted Indian by the name of Honawasha, belonging to that wild band, died a few weeks since. Two or three weeks before he died he sent up a man to know how I felt toward him, wishing to be brought up to the station if I was willing. I gave him a hearty welcome and furnished him and his family a house to live in and food to eat, and visited him daily. He said he had been very foolish, and wanted to be near me, that I might help him to get into the light.

Before dying he exhorted his followers to put away their wild doings and get the white man's heart. The influence on that class seems good. We are gaining converts to Christianity from among them. One came to me two Sabbaths ago at the close of the service, requesting me to give him a new name, saying he wanted to put away the Indian name where it could never be found.

I am pleased to know that the church at large is beginning to acknowledge the salvation of the Indian possible, and "even hopeful," and, in accordance with said increase of faith, are beginning to pray. I have seen dark days since I first entered the service, especially when I have undertaken to walk by light. I think the day-star is arising, and ere long under the Christian policy (if faithfully carried out) we shall have a glorious triumph.

LETTER FROM JOHN B. MONTEITH, AGENT FOR THE NEZ PERCÉS.

AUGUST 27, 1872.

* * * * *

Since I took charge of this agency there has been some progress toward civilization among these Indians, but there is a great influence exerted by those who term themselves "Non-Treaties" which keep many from abandoning their wild habits. From my observations I think all Indians should be held responsible to the laws that govern citizens, receiving the same protection and punishment. As the law now stands, an Indian or half-breed can bring liquor on a reservation and sell it to any one of the tribe and there is no law to punish him, except such as the agent sees fit to enforce. Whereas they should be tried, and if convicted imprisoned; this would be an example which would tend to break up the traffic of liquor among the Indians, who are the worst I have to deal with.

I tried to get some of the Indians before the court, but the judge decided that it could not be, as they were Indians. During the last term of court I had two Chinamen and one white man convicted and sent to the penitentiary for selling liquor to the Indians.

LETTER OF EDWIN EELS, AGENT S'KOKOMISH RESERVATION, WASHINGTON TERRITORY.

S'KOKOMISH AGENCY,

Mason County, Washington Territory, October 30, 1872.

Our Indians during the past summer have been quite successfully engaged in logging. Their aggregate receipts have been nearly \$8,000. Their habits of industry are becoming more fixed, and their general personal appearance indicates a degree of thrift that has been remarked upon by our visitors, and especially by General R. H. Milroy, the new superintendent of Indian affairs for this Territory, in his late visit to this place.

Our school now numbers 17 scholars—12 boys and 5 girls. The feeling of aversion to sending children to school, against which we labored last year, has been mostly overcome, and now we could easily have more scholars than we can accommodate. The excessive labor of caring for these children, both out doors and in, day and night, has worn upon and much impaired the health of our valued school-teacher. These children are all doing well, and begin to show their training very perceptibly, reciting from ten up to as high as one hundred verses of Scripture each at our Sabbath-schools.

I have very recently secured the services of Rev. J. Castro as physician here, who proposes to do missionary work among the Indians, in connection with the duties of his profession. My father also, Rev. C. Eels, for ten years a missionary among the Indians of this Territory, by appointment of the American Board of Commissioners for Foreign Missions, is with me this winter, and will labor also for their souls. We are, you see, pretty well prepared for a winter's campaign; and while there is much to contend against, the success that has attended our efforts thus far encourages us to hope that favorable results may crown these efforts.

We have just concluded the distribution of the annuity goods for this season, and

although a large number of Indians were present, no liquor-drinking or disturbance of any kind was manifest.

While we cannot see as striking progress as might be made, there is a steady advancement among these Indians in the arts of civilized life, which, under all the existing circumstances, is not only pleasing to notice, but also encouraging.

LETTER OF C. C. FINKBONER, FARMER.

LUMMI, December 18, 1871.

The Indians on the Lummi reservation urged you while here to use your influence with President Grant to have their reservation surveyed and the boundaries defined, so that there would be no trouble in future between the Indians and whites. The Indians are fearful that with the completion of the Northern Pacific Railroad to the sound encroachments will be made on their lands by the whites, which would be the cause of much trouble and hard feelings on their part toward the whites.

The boundaries of this reservation are not taken according to the reading of the treaty, consequently some of the reservation has been surveyed by the Government, put into market, and sold; hence the troubles about the boundaries, and the great necessity of having it promptly settled by the Department.

The Indians also ask you to use your influence to have their land *allotted* to each family, so that they may acquire a title to it from the Government when their treaty expires. Those Lummi Indians have adopted habits of civilization, and I think it would be no more than an act of simple justice to grant this request to them. I have not time or space to detail all the advantages that would accrue to those Indians by the distribution of their lands in severalty. They would be more industrious and farm on a more systematic principle. I hope, therefore, that the Department, in its wisdom, will give this subject its serious attention.

LETTER FROM JOHN SMITH, AGENT.

WARM SPRINGS, January 31, 1872.

DEAR SIR: Trusting that a brief summary of the past and present of this agency may not be uninteresting to you, I will therefore give you, first, a few lines relative to the manner in which the Indians were living when I came among them first, now five years since. They were then as much degraded and low down in the scale of existence as it is easy for the mind to believe; and the persons there set over them were, as a rule, but little better. Drunkenness, vice of all kinds, was practiced in common between the whites and Indians. Their crops had gone to waste while they were carousing, and a more destitute people, either morally or financially, could not well have been found. Polygamy was permitted to the fullest extent; the women were mere beasts of burden, bought and sold, and when aged and helpless were remorselessly kicked out to die, or live as best they could.

On taking charge here my first acts were discharging the employes who had been instrumental in lowering the Indians to what they were, and putting men in their stead personally known to me to be morally and in other ways fitted for their positions. I at once set to work to restore the confidence in the white man, which was well-nigh gone. By help of Divine Providence I was soon able to overcome all obstacles in the way of their advancement. I soon established a Sabbath-school among them, and was cheered to see it increase day by day, till the house was overflowing with persons, old and young, male and female, eager for the crumbs of comfort and hope from God's holy word. Some thirteen of those souls were making professions of Christianity and taking a leading part in all our religious exercises, giving good evidences of sincerity. Two of them have died, giving the best evidences I have ever witnessed of their acceptance of a crucified Redeemer. A law was soon passed, forbidding polygamy, and was generally obeyed, as well as a law against gambling and other vices. I am compelled to say the change from the civil to the military had a bad effect. Although my predecessor did what he could to advance them, and no reflections are meant to be cast on him, yet on my return, after an absence of fifteen months, I found no Sabbath-school, and they had returned in a great measure to their former ways. The sale of their women was again permitted. On my arrival the Sabbath-school was again revived, and since the first Sabbath after my arrival our large and commodious

house has been filled to overflowing, and it is now necessary to add at least sixteen feet to the length of the house to accommodate those who desire to attend. I believe that our Sabbath-school will now favorably compare with those in the civilized parts of our country. I have charge of one class, and I can say that their advancement, as well as that of other classes, is surprising.

Our day-school now numbers seventy-two scholars, and will be increased to one hundred before long. I heard the school recite on Friday, and must say I have never seen such advancement. The teacher informs me that they learn as fast as white children of the same ages. Owing to the crowded state of the school it has been necessary to take the white children out. As no provisions are made for an assistant teacher, he employs some of the more advanced scholars to hear classes.

A short time since Superintendent Meacham held a two-days council here; some forty speeches were made, the Indians pledging themselves to abandon their old customs and be like white men. They seem to be living up to this agreement, and the change thus made is great. Your visit here did a great good. It taught the Indians that there was really some interest felt for them, and especially the influence of the examples of morality, which was there beheld. For I have never known a countenance so well calculated to do good and carry conviction to the hearts of all men as that of Father Brunot. I have our house for the female school pretty nearly finished, having done most of the work myself. It is the best building on the agency, 42 by 18 feet, with all conveniences of a two-story building. My work has just commenced, and I am now well acquainted with their wants and needs, and, should I remain, confidently expect to do more than I have ever yet been able to do toward their advancement and civilization. I hope to teach them domestic economy, thus making something to attract and keep them at home. Many of them now knit, sew, eat off of tables, and are as well fixed as the whites. I am looking for an order to make an allotment of land; we find the available land more extensive than it was thought to be, and we now propose to allot this land since they have agreed to abandon their former manners and customs.

We have Indians on this reservation well qualified in every respect to become honorable and useful citizens of our country, and should they continue in the rapid strides toward civilization which they have been making in the past few years, the time is near at hand when the despised Indian will raise his head proudly above the dust in which he has been so long groveling and show to the world how good treatment and careful instruction may raise the worst cases of human depravity.

This is the great work to which my life is devoted, and though I have suffered in a worldly point of view I trust for a reward when we give in our accounts of our stewardship to the great and good Master. The Indians can be raised from their position of degradation, and as soon as I can I hope to receive aid from the church, thus identifying it with a work noble as was ever attempted by man, and now is the time for work. The Indians are in the field, ready to follow the footsteps of a leader, and they should now be led and pushed forward, lest they should become cold and careless.

LETTER FROM S. CASE, COMMISSARY IN CHARGE AT ALSEA SUB-AGENCY, AUGUST 8, 1872.

The Indians under my charge are occupying the southern portion of this reservation, beginning at the north bank of Alsea River, running south along the coast, distance about forty-five miles, to southern boundary of reservation, thence easterly to summit of Coast Range of Mountains, distance about twenty miles, thence north to north bank of Alsea River, and west to place of beginning.

These people have been greatly neglected, and they feel it sorely. They were, during the Rogue River war, friendly to the whites, and have never been known to commit any depredations whatsoever. They frequently ask why the Government does so much more for those Indians that were at war with us, and destroyed lives and property, than it does for them. I hope these people will in the future receive more attention from the Government than they have in years past.

The Coos and Umpqua tribes in particular have been unfairly dealt with. They were persuaded to give up their country at the time they were brought here to this agency, with a promise from the Government that they should have many things which they never have received. The Government failed to make good its promises, and for that reason they are always complaining. Until such time as that contract is fulfilled on the part of the Government, just so long will they look upon the white race and the head of the Government as deceivers.

I hope some provision may be made by the Government whereby these people may be duly compensated for their country, (given up,) and stop the many complaints constantly offered to the agent.

LETTER OF REV. F. L. PALLADIN, IN CHARGE OF SAINT IGNATIUS MISSION.

HELENA, MONTANA, August 18, 1872.

HONORED SIR: In compliance with your wish, expressed in the very kind conversation with which you were pleased to favor me, I beg to submit to your kind consideration the following statements, containing the substance of what I made known to you by word of mouth a few days ago in that conversation in regard to our Flathead, Pend d'Oreilles, or Kootenay Indians:

1. The Government has not kept some of the solemn treaty-stipulations entered upon with these Indians in 1855. One of the stipulations was that they would have houses built for them in the Jocko reservation, but not a single house, to my knowledge, has ever been built for any of our Indians at the Government's expense. If a good many of our Indians do live in houses they owe it principally to the missionaries. Many, however, are still houseless, and the missionaries have no means to furnish them with one.

2. One hospital, instituted and provided for them in the treaty, has not been established as yet. I feel confident in stating that nothing would prove a greater blessing to the sick and destitute Indians than such an institution. To make it really a blessing to the Indians, and beneficial to them in all its bearings, I should suggest that it be intrusted to the Sisters of Charity, who have devoted themselves for several years to the Christianization and civilization of these Indians, and this, under whatever point of view their assistance may be claimed, whether industrial, mental or moral, or economical.

3. That the Indians are capable of Christianization and civilization is beyond question, though it is necessarily a slow and tedious task. I here inclose some letters, intended for your honor, from some of the pupils who are being educated by the Sisters of Charity of our mission of Saint Ignatius. The letters will speak for themselves. Your little Indian correspondents are all pure Indian blood, and their letters are their own thinking, speaking, and spelling. I must here observe that the benefit for education of Indian children must necessarily be very limited where subsistence is not provided for them, Indian children being obliged to hunt and fish for a living. I do think, if there be any means of civilizing the Indians with success, and permanently, it is in industrial boarding-schools for children. But unless the Government affords some means to board and clothe the children it would be impracticable.

* * * * *

I beg also to call your attention to some serious points connected with the Jocko reservation, and deeply affecting the future well-being of the Indians. White people are crowding around the reservation, and some of them of late are actually trespassing on the reservation, in open violation of the treaty and against the remonstrances of the local authorities. This also affects the Flatheads unfavorably to their removal from the Bitter Root Valley to the Jocko, since they judge from this that they shall be as little protected there on the Jocko against the rapacity of the whites as they have been in the Bitter Root Valley. I finally suggest the consideration that our Indians stand in need of some agricultural implements, such as plows, &c.

They have been asking for them for five or six years, but to no avail. If, also, the Indian women were furnished with some clothes it would prove a good means to preserve their morals.

Hon. FELIX R. BRUNOT.

Letters of Indian children.

DEAR SIR: I take the liberty to write you these few lines, to tell you that we are glad that you are charged of the Indians, since we are told that you take interest in what concerns them.

We are sixteen little Indian girls here, under the care of the Sisters, but we hope that many more will enjoy the same blessing one day.

Oh, how much we would like to see all the Indian children live as happy as we do. I know the Sisters would be glad to receive more children, but they have not the means to maintain them.

I know they would not refuse any that they could take, for they take as much care of little Indians as they would of their own friends. We did not even know how to serve God well until we were put under the charge of the good Sisters. If you can do some good for the Indian children I hope you will give us many more companions, by helping the Sisters to keep them here. If you do you will have the prayers of all these children, for we pray every day for our benefactors here.

Yours, respectfully,

MARY, (aged fourteen years.)

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DEAR SIR: As I am yet a very little girl I will only repeat what my companions told you on their letters. I will be very glad if you are good to the Indians, and will pray for you.

THERESE SOPHIE, (aged ten years.)

LETTER FROM REV. F. PASQ. TOSI, MISSIONARY OF SAINT FRANCIS REGIS MISSION.

FORT COLVILLE RESERVATION,
August 1, 1872.

* * * * *

The Catholic missionaries arrived in this section of the Rocky Mountains about thirty years ago. They settled at first among the Calispelm Indians, where they built a church, lived several years, and Christianized them all. For several reasons the fathers moved that mission, about eighteen years ago, to the Upper Calispelm in Montana Territory, (at present it is the mission of the Flathead reservation,) where they were followed by a few families of the Calispelm, the rest remaining in their old camp, where the old church yet stands for the benefit of those Indians. Gradually the minister of the gospel proceeded to evangelize the Indians of the neighboring tribes, with Cœur d'Alène, Skoieipi, Spokane, &c. As the number of the priests is very small for the large field, and the means to stand the expense very limited, we are not enabled to have stationary residences in all the Indian tribes; hence Fort Colville agency has only two residences, one for the benefit of Cœur d'Alène, another for the benefit of Colville Indians. The other tribes are encamped at various distances from the residences. Here in Colville valley, besides the mission-church, we have two other large churches at various distances where, every Sunday, is held Catholic service. Two years ago, at the Spokane, I built, too, another large church for their benefit. All other tribes are only visited several times a year for religious instructions, for the administering of the sacraments. They anxiously await for the arrival of the priest, and joyfully welcome him when he arrives among them; they come around him well disposed, and showing their want to hear the word of truth, to be cured of their spiritual infirmities, to be confirmed in the religious principles, to say their prayers in community, to give vent to their feelings of piety.

The missionaries of Fort Colville are used every year to visit the Kootenay Indians, who are living three hundred miles from here. Some of them are camped in the north end of Idaho Territory, one hundred and fifty miles from here, and we call them Flat Bow Indians, and they number about two hundred and fifty, all christianized.

Those Indians had never been visited by any Government agent, as they told me. I think it would be a very good plan, as all these Indians, except the Saint Paul and Cœur d'Alène, ask, to enlarge a few miles of uncultivated land and collect in those Kootenays too, and so we could attend better to civilize them. Surely there are some obstacles in Christianizing the Indians; but, though slowly, nevertheless we are in great hopes to bring them all under the banner of Christianity. But to civilize them, and to put them on the same footing with whites thoroughly, it requires a great deal more means than at present the missionaries have. The Indians scatter themselves during the year so often to make their living that for a very short time the children can be seen to teach them anything; hence, to obviate such an obstacle, it would contribute not a little to have a boarding-school, which the produce of our farm and the few alms we get would not suffice to uphold. At least, for the benefit of the girls, we are contemplating the plan to call the Sisters of Charity to this Colville mission in next fall. It would be a great burden added to our limited means; but the great impulse, we hope from those charitable ladies to improve, to enliven more and more the Christian civilization of these Indians, make us to overlook the hardships we might meet with to carry out faithfully our plan.

By this succinct and laconic report is laid before you a true sketch of the system we develop, of the labors we undergo, of the spirit we are animated with, of the end and views we propose to ourselves, in the task we have in our hand, to benefit these aborigines, who look on the Catholic missionaries as their faithful and true friends, their living fathers.

LETTER FROM REV. J. J. ENMEG AH BOWH, (A CHIPPEWA NATIVE PASTOR.)

Since the dawn of better days of the present administration and the present policy of the Government toward the unfortunate remnant tribes of the Ojibways or Chippewas, wherever the missionary or missionaries have followed their avocations or their

duty, to civilize or Christianize the red man, it has been in some measure beneficial to him.

It is now nearly four years since we came to this present reservation. Nearly all of the Indians here have been blanket Indians, averse to Christian instruction and civilized life.

When a missionary's heart is with his people to struggle, fight, and endure hardships, and at the same time trusting and with big faith in God, the Great Spirit will pity him and bless his feeble labors.

After the few leading men became tamed by the blessed gospel, they took hold with their missionary, and the work of reformation has been steadily moving on without interruption. Houses have been built, farms opened, the blankets have been thrown down, the chiefs have been able to hold the ox-plows and other working-implements understandingly, their women have been taught how to hold and mind the house affairs with cleanliness and industry.

Their church has been completed, and on every Sabbath the church has been well filled and crowded, so that we are at present compelled to ask the church in the East to assist us in enlarging it 30 feet longer. The instruction and the services of the church are increasing in interest to the people. In the interest of this people and their progress and their change I think I am not deceived.

If nothing disturbs or mars the progress which is now moving on steadily, I do not see why we cannot become happy, industrious, prosperous, and independent people, and become fit citizens to this Government. To say one word, an Indian or Indians can become civilized and Christianized as any other human beings, if proper means are used for that purpose. Does the educated pale-face man have eyes, ears, hands, taste? So we have. These fine senses of the pale-face have been enlarged, trained, and elevated by education. When the red men has not the advantages of education, do you wonder, then, why they are so slow in receiving and reforming their characters, and that they do not become changed men immediately? It took several thousand years to change and reform your forefathers to become what they are at the present.

Let the Government, then, bear with our imperfection, our slowness of time. My people from all parts are asking for teachers to go and teach them about the great and good man called Jesus. Permit me to ask, my dear sir—I am poor Indian man, and it is now but few winters ago since my eyes have seen the wonderful things in the Book of the Great Spirit—how He sent His only Son into the world to die for all men and nations. That wonderful story, that great and good man called Jesus Christ, made our hearts to love Him supremely. To-day we love Him with our own hearts, and that Christian privilege we appreciate and esteem highly.

There have been no devil-spirits brought into our settlement. All are quiet and peaceable, following our several avocations of life. Permit me here to say one word to my own people, the Chippewas. From the beginning to the present, they are ever true and loyal to the Government under which we live. The dealings of the Government toward us, and his liberal assistance to better and elevate our condition, we appreciate most dearly.

And as we advance toward civilization, our hearts are in a better mood, and our eyes opened for better things, and as our poor hearts and minds are trained, educated for the great future, we feel altogether different men and women. To say one word, we aim to become a happy nation; and more particularly for those, our rising generation. We are paving and making great preparations for them to become industrious, prosperous, and happy people, like the pale-faces. What is really now needed for the people are teams, tools, and other implements to go on with their work.

One more word. When the Protestant Episcopal Church first came into the country, there was no other mission among my people in Minnesota. Before the Church came in, there had been several denominations, Baptist, Congregationalist, Methodist, Presbyterians, and Roman Catholics, and, I am sorry to say, all have failed, and every one of the above missionaries left the country in the midst of all the darkest hour and day. The Church steps in fearlessly and without the aid of this good Government; she has braved all the darkest days, and her feeble efforts have been wonderfully blessed in the conversion of many souls. Her teachings, her good efforts, have been felt throughout the Indian country, and now the women from all parts have come, and ask for her teachers, and we have planted our first mission on this reservation, and have gathered over two hundred souls under our instruction, and the Indians are interested in her work of mercy by these poor people. The chiefs and principal men have often come to ask to write or ask the Government to have the Church under their whole management. They say it is the Church that first opened their blind eyes, and she ought to have the whole teaching of the rising generation.

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LETTER OF REV. W. H. HAMILTON.

OMAHA MISSION, *Nebraska, September 27, 1872.*

DEAR SIR: Thirty-five years ago I came as missionary to the Iowa and Sac Indians, under the Presbyterian Board of Foreign Missions, and in 1853 was transferred to the Otoe and Omaha Indians, then located at Bellevue. Since 1837, with the exception of ten years, my life has been spent among the Indians, and even during those years of absence I often visited them, and have, therefore, for a generation, been familiar with the manner in which our Government has dealt with at least a portion of the tribes along the Missouri River. The time, then, would seem to have been long enough to produce a great change in their habits and life, if no obstacles had been placed in the way.

The natural inquiry then is, What are the obstacles in the way of civilizing and Christianizing the Indians, and can they be removed? To the first inquiry I reply, Government has professedly arrived at the civilization of the Indians, but practically has thwarted, to a great extent, its own efforts, partly, I suppose, from not knowing what was best to be done, but especially in making the office of an Indian agent a reward for political services rendered. Thus the good, not of the Indians, but of the appointee, was consulted. If the agent should be a bad man, he would naturally want to employ those who would serve his purpose, and would also favor those chiefs who could be used as tools to accomplish his designs. From this arose the common remark that an agency, though the salary was only \$1,500 a year, was worth about \$10,000. I have known one or two noble exceptions; one especially, who was appointed to the Iowa and Sac agency under General Harrison, and re-appointed under President Taylor. If the agent was not honest, he would not wish the Indians to know more than he knew himself or be able to detect anything that was amiss.

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Our worthy President seemed to be aware of this state of things when he broke loose from the Indian ring.

Another difficulty in the way of improving the condition of the Indians is the different theories practiced. Each new agent comes with a theory of his own, and endeavors to carry out that theory, good or bad, without much regard for what others have done or are doing. They can write very plausible reports, but those on the ground see that much of the improvements is only on paper, not on the ground.

Another obstacle in the way of their advancement is the farming-operations as heretofore conducted and still practiced. The "pattern" farm seems to be of more advantage to others than to the Indians. The farmer should be a man of some experience, industrious, kind, and of some mechanical skill. His duties should be not to carry on a farm at the agency, but to visit the Indians and show them how to farm, make fences, mend their tools, and do such like work. It is much better to show an Indian how to help himself than to farm for him. Being left to themselves, they do much as their ancestors did, unless when they may chance to find some better way. I taught many of the wild Indians to work and drive teams, for the first time, more than fifteen years ago, but it was at the expense of many a broken wagon; now several of them are skillful drivers.

I will mention one more obstacle to their improvement, and that is the treatment they receive. Those who were making most advancement were least respected, which led them to say to me to become a Christian was equivalent to being cast off by the agent and Government. They sold near one-third of their land to the Winnebagoes, and have but little to show for it. Of a hundred milch-cows and a hundred calves, they were to receive, and which were driven on the reservation, they received, after waiting two years, (at an expense to them,) sixteen head, instead of two hundred, and increase; yet they were asked to sign a receipt for the two hundred; and most of the chiefs will sign anything they are told to sign, especially if some favor is given them, or if they think a refusal to sign will be followed by the loss of their places as chief.

LETTER OF J. G. STORY, TEACHER.

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LEECH LAKE, *Cass County, Minnesota, July 22, 1872.*

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They have no objection to their children coming to our boarding-school, probably because they are clothed and fed. The children quite readily conform to our habits and mode of life. If they could be taken wholly away from their Indian friends and could be sustained from five to eight years in our schools, they would doubtless be as much civilized as are the children of not a few white people on the frontier of a new

country. We take Indian boys from the wigwam, eight to ten years of age, without any knowledge of English words, and in six to eight months they can read in words of one syllable, write their names very neatly, and other words, and add quite a large column of figures correctly, and carry by ten, &c.

When our pupils are old enough to leave the school and start in life for themselves, it is of the utmost importance that they should be located upon a farm where there is good land.

I would like if you could see our boys work in our garden, enriched by the manure from the Government stable; see the field of potatoes we are raising for the school, and I think you would agree with me that the Indian boys work as well as such a set of white boys would work in a boarding-school. This sight would answer the question "whether the Indian will work and can be civilized." Were there sufficient funds, nearly all the children, I apprehend, could be brought into boarding-schools, and if the land was good, one-half of the expense for provisions could be raised on a school-farm by the labor of the pupils. I would urge the Government to spend liberally in boarding-schools. The old Indians will soon die off, and the young and educated will occupy their places.

LETTER OF REV. THOMAS WILLIAMSON.

SAINT PETER, MINNESOTA, July 25, 1872.

It is important that our Government be well informed concerning these Dakotas at Flandreau, on the Big Sioux, for, though few in number, more may be learned from them than any others. I have seen as to the means by which our Government may be relieved from the enormous expense of feeding and clothing the aborigines of our country, not only without detriment to the Indians, but greatly to their advantage. It is vastly better for Indians, as well as other men, to support themselves by the labor of their own hands than to live on charity. But when game is as scarce as it now is in almost every part of our country, it is not possible for heathen Indians, unprotected as they are by our laws, to provide themselves with food and clothing, because every one who attempts to do so is continually liable to be robbed of what he earns. Subject them to our laws, instruct them in the Christian religion, teaching them to read God's Word in a language that they can understand, and thus make their lives and property as secure as other men's, and they will soon learn to provide for themselves. I do not think it any part of the business of our Government to teach Indians or other men religion; this is the business of missionary societies. But I do think it the duty of our rulers to subject Indians, as well as all other men, to our laws, not only so that ministers of Christ may be secure in preaching the gospel to those who wish to hear it, but those who wish to embrace it, and live like civilized men, may do so without risking their lives. The gospel began to be preached among the Lower Sioux about Fort Snelling more than thirty-five years ago. But when any of them manifested a disposition to embrace it they were destroyed by poison or otherwise. It is well known that what were called the medicine-men—that is, their instructors in heathen worship—boasted of having destroyed several on this ground more than thirty years ago. By such means the progress of Christianity among this people was staid for twenty years. Poison was used when practicable, and, when it could not be administered, a knife or gun. Many of the culprits were known to the officers of our Government among the Indians, who said that they ought to be punished, but themselves had no power or authority to punish such wickedness.

Thus these murderers were emboldened to proceed to the terrible massacre of 1862. Their power was broken at the battle of Wood Lake, after which most of the murderers fled, and those Indians who remained felt free to follow their own convictions in religious matters, and when the gospel was preached to them most of them speedily embraced it. The result is seen in the civilization of the Santee Sioux, on the Missouri River in Nebraska; and at Flandreau on the Big Sioux. For the former, our Government is doing, perhaps, all that it ought, except providing officers to try and punish those who injure them. An act of Congress declares them subject to our laws; but, so far as I can learn, no person has yet been punished according to our laws for injuring them, though several of them have been murdered, and some of their property stolen. For those on the Big Sioux the Government has done nothing, unless very recently. An act of Congress declares that the proceeds of the sale of their former reservation in Minnesota shall be applied to enable them to make homes elsewhere. Many thousand dollars have been realized from the sale of that reservation, and, as yet, they have received no such assistance. If a part of their share of this money was expended in furnishing them with such agricultural implements and domestic animals as they need, and the remainder in building a school-house and supporting teachers, it would help them much, and it is their just due.

LETTER FROM REV. A. W. WILLIAMSON, MISSIONARY AMONG THE DAKOTAS, JULY 29, 1872.

The deep interest I take in the welfare of a people among whom I have spent the greater part of my life, impels me to trespass on your time by answering more fully the question, "Are the Indians capable of civilization?" I have often heard it argued that, as the Government has repeatedly tried to civilize them, and has not succeeded, they cannot be civilized. I once heard it argued that as a certain man had repeatedly tried to raise corn in Minnesota and had failed, corn could not be raised in that Territory. It appeared, however, that the man failed to raise corn because he neglected to protect it by a fence. So I think investigation will show that the Government has failed to produce civilization among the Indians because it has neglected to protect its growth by law. As cattle will eat corn unless restrained, so under most circumstances men, unless restrained, will learn to steal; and as corn will not thrive when its blades are nipped, so civilization does not prosper where the results of labor are taken from the laborer by thieves. In other words, as stated by political economists, civilization advances in proportion to the security of life and property, a principle which I regard applicable to every part of the human family.

It is said that Indians are too lazy. In my opinion, however, the labor of the Dakota hunter in traveling from place to place, providing his family with game, and defending his hunting-grounds by war, was quite as great as the average labor performed by the men of any civilized nation. They have been less ready to perform civilized labor, partly from their belief that it was contrary to their heathen religion, partly because they were taught by the traders (who did not wish to lose their services as hunters) that it is dishonorable. Mingling with a different class of whites, and especially the labor of missionaries, are very rapidly removing these prejudices. I have never employed men more efficient with the ax and scythe than these Chippewas. I have had charge of thirteen boys for five months, engaged half the time in farm-labor, and I never saw boys more willing to do every kind of work.

It is said they cannot be civilized because they cannot be taught to make provision for the future; that they will labor only to supply present necessities. It must be remembered that the majority of the whites who have come in contact with the Indians, especially the traders, have set the example of improvidence to such a degree that many Indians believe that whites regard economy as incompatible with respectability. Besides, there is no inducement to lay by for the future, where abundance only increases the depredations of those who may steal and rob with impunity. As the Dakotas were situated, they must have become extinct had they not often exercised very great self-denial in providing for the future. They often lived long on the most unsavory food to save a small stock of dried meat to a time of still greater need. I have seen an entire village of Dakotas so enfeebled by starvation, that many, especially of the men, perished by the diseases it engendered, and by freezing in their efforts to find game, and yet when spring came they never failed to bring forth seed-corn from its hiding-places, and plant it when so hungry that they had scarcely strength to prepare the ground.

I shall not now speak of obstacles in the way of enforcing law among Indians. There are difficulties in this as in all other reforms, but I think these difficulties will be found much less than those but slightly acquainted with Indian character would naturally anticipate.

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LETTER FROM MOSES N. ADAMS, AGENT FOR SISSETON AND WAHPETON SIOUX, AUGUST 9, 1872.

* * * * *

Many of these Indians have learned to work, and to love to work, with motives to prompt them, just like white people. Many adult Indians of these bands have, years ago, learned to read and write in their own language, with ease and practical utility in keeping their accounts and corresponding with their absent friends.

Fully satisfied, as they say they are, that they cannot rely on the chase in time to come, they are, to a man, turning their attention to the cultivation of the soil, and to stock-growing, as the means of subsistence. Meantime, there is a growing conviction among them that, if they are to take their places among the civilized and enlightened of this age, they must educate their children. We have here the best of evidence that these Indians are susceptible to the influences which tend to civilization, law, and order.

There seem to be no obstacles in the way of their civilization, except such as are common to all Indian tribes, and which the gospel of Christ and Bible civilization can meet and remove.

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Ignorance, idleness, and prodigality are the natural obstacles. Hunting, fishing, smoking, babbling, tattling, love of spirituous liquors, and riding about from house to house on horseback, are some of the opposing habits to their settlement and permanent improvement.

Last, but by no means the least, of all obstacles is that of polygamy with all of its legitimate evils, corrupting the heart and social life, ignoring the family relation, rendering multitudes of women worse off than widows, and scores of children, too, whose condition is more wretched and miserable than orphans whose fathers and mothers sleep in the grave.

A sanctified family relation, secured to this people according to the ordinance and institution of God's word, is essential in order to raise this struggling people from their wretched social condition to a degree of civilization contemplated by our national and present executive policy, so liberal and humane.

Withal, there is an outside influence, so to speak. This comes from a horde of disappointed and chagrined aspirants for office and position, some of them discharged sots from the military service, traders and sub-traders, whose fathers before them have always lived by fleecing the Indians, and who seem to think that they inherit the right to have charge of them, and to dictate to them what they shall do, when and where they shall move, and who always manage to knock an Indian down, first and last, with the old infidel idea that he, the Indian, never can do or be anything more than his father before him, can never become civilized, but must forever remain an Indian; in other words he must always and forever remain a pagan and a vagabond. Such men, for the sake of a few rat-skins, are willing, nay, determined to barter away every interest of these natives intrusted to the care and protection of our Government.

Protection from all this is due to these defenseless and dependent wards of a great and good Christian commonwealth.

There are of the employés, men and women, thirteen professing Christians at this agency.

With the stipulated helps from the resources of the United States Government, for this people; with the assurance of the gospel of Christ, as the power of God unto salvation unto every one that believeth, and with the history of what that gospel has done for us and our fathers before us, and with the evidence of progress among this people, we cannot but believe in the possibility, nay, more, in the absolute certainty of great and good results among this people; results which shall comprehend their salvation, and the best interests of church and nation engaged in their redemption.

LETTER FROM JOHN E. TAPPAN, AGENT.

FORT BERTHOLD, DAKOTA TERRITORY, *August 27, 1872.*

* * * * *

The American Board of Foreign Missions, Boston, Massachusetts, the religious body under whose care these Indians have been placed, have intended to send teachers and to establish a school and a mission here, but as yet have not been able to find exactly the right person, although they promise that by September they will have one of their missionaries here to prepare the way for a school.

There is a very general desire for a school, that they may be taught the English language, and become like the whites. During the winter of 1870-71, one was established December 1, (which continued in operation until May 31,) with an attendance of 38 pupils—22 girls, 16 boys; the pupils' ages ranging from eight to eighteen. The average attendance up to May 31, 1871, was 27, mostly boys. No allotment of lands has been made to these tribes, and the most of them still live in earth-covered lodges, which are not adapted to the promotion of health, cleanliness, or comfort.

The chiefs and head-men are desirous to have houses, but are not willing to leave the village and take farms on the prairie, because they would be more exposed to their hereditary enemies. Within the past year several raids have been made by small parties of Sioux, who have stolen a number of ponies. This has kept the village in a continual state of excitement, and has made it seemingly dangerous for the squaws to attend to their fields; and a visit from grasshoppers, about the 10th of June, (they were born here,) threatened the entire destruction of the crops. However, despite these annoyances, the crops promise well, and we hope to have an average harvest, owing to the unusually favorable season.

The climate here is very uncertain, one year a drought, that reduces the Indians to the verge of starvation; next, grasshoppers; and the year following, bugs eat all that the usual dryness of the climate permits to grow; and then, in about one year in three, we have a good year and abundance. Each year, late springs and early frosts reduce the season to four short months for growing.

Thus the climate and the hostile Sioux retard the progress of civilization. Were these Indians moved to a more genial climate, they would, without doubt, make rapid progress toward civilization and soon become self-sustaining.

The subject of removal to lands south of Kansas is now being debated among the Indians. If a committee of them (one from each tribe) could visit the land that the Government proposes to remove them to and see (from actual sight of the place) for themselves the climate and the resources of their new home, I think that they would gladly accept the proposition of the Government. They know that the removal would be for their good, but their strong attachment to this their home for so many years would have to be overcome by decided advantages in the way of game, wood, and water, and productiveness of soil, and mildness of climate.

These Indians are now well advanced in agriculture, and cultivate about 1,000 acres of land, raising (season, &c., permitting) corn, squash, beans, and potatoes; cutting hay for their horses; willing and anxious to work and to be taught. They are brave, docile, and industrious, and intemperance is unknown among them.

There is one thing certain, however: if you wish to make civilization a success you must make the condition of those desiring it better than that of the hostile, for as long as the wild Indian lives better by marauding than the tame one by planting, it is but little encouragement to him, and has a bad influence.

They are not quite far enough advanced in the ways of civilization to feel that "virtue is its own reward," as it does not clothe them when naked, nor feed them when hungry.

LETTER OF MISS A. A. PRITCHARD, TEACHER.

CROW CREEK AGENCY, DAKOTA TERRITORY,
September 22, 1872.

I have been here but five weeks, and can tell very little of these Indians. Judging from what I have seen of other tribes these are capable of becoming equal to any of them.

We hope to open schools next month for boys and girls. Religious services will be commenced at the same time. I have been unable to do anything, except visit among the Indians, for want of books, cards, sewing-materials, &c., all of which I very much need. The women seem anxious to learn. We also hope to get some of them into houses this fall.

LETTER OF E. PAINTER, AGENT.

OMAHA AGENCY, NEBRASKA,
Ninthmonth, 17th, 1872.

* * * * *

One of the chief obstacles in the way of Indian civilization is the want of sufficient funds to establish them in agriculture, a work necessarily in near relation with their civilization.

Three years' experience has convinced me that this work, involving the building of houses, purchase of stock and farming-utensils, &c., requires a large expenditure of money, which the Omahas have not had at their command. By a recent act of Congress, providing for the sale of a portion of their surplus lands, it is now hoped that funds will soon be placed at their disposal to obviate this difficulty in some degree.

Another "obstacle" is the unsettlement produced by frequent reports to remove the Indians to some distant locality, and the belief generally prevailing among them that the Government displays more liberality toward the unsettled and wandering tribes than those remaining quietly on the reservations assigned to them.

It may not be out of place for me briefly to refer to the work now being done here to "Christianize the Indians." It is well known to those familiar with the principles and practices of the Society of Friends that they do not send out their members to preach at stated times, believing that a divine and renewed qualification is necessary to fit them to do this effectually; yet it is not to be inferred, on this account, that those sent among the Indians are indifferent to their spiritual welfare. So far as I am concerned, personally, I have always held up to the Indians the essential importance of implicit obedience to known religious duties, and encouraged them to cherish a correct sense of their accountability to God for the deeds done in the body.

From frequent conversations I have had with the more sedate among them upon the

subject of religious duties, I am well satisfied that most of them, if not all, have a just sense not only of moral but religious obligations.

My aim has been thus far to provide for their physical wants; to enlighten their minds; to expand their intellectual faculties under the training of wise and judicious teachers; and gradually to instill into their susceptible minds the benign precepts of the Christian religion. In this work I have been rejoiced to find that my efforts, through divine aid, have been crowned with a measurable degree of success.

LETTER OF J. IRWIN PATTON, TEACHER.

SHOSHONE AND BANNOCK AGENCY,
Wyoming Territory, July 23, 1872.

We have not yet obtained a minister willing to take charge of this mission and perform the twofold duties of clergyman and teacher. We hope the heart of some one of God's ministers will be moved, seeing the necessity of these people, and the way all open to cast his lot with them, to assist us in leading them out of their present misery and degradation to a higher civilization, from their present state of darkness and death to the light of Christianity. The writer entered upon his duties as teacher at this agency October 10, 1871. The Indians being absent at that time on a hunt, and owing to the unfinished condition of the mission-house no effort was made to open a school the past winter. Lay services were held during the winter at the teacher's house; also a Sunday-school. The services consisted of reading morning prayers and a service at 11 o'clock a. m. every Sabbath by the teacher, and are still held regularly, the people assembling at the mission-house. The attendance at both services and Sunday-school is small, just enough to claim the promise to two or three; sometimes, on account of the severity of the weather, none came. This is the day of small things with us; but by the blessing of God we hope that another year we shall be able to make a much better report. I have no doubt, and firmly believe, if the Indians will settle down upon their reservation and have the proper training, that their progress in education, farming, &c., will be rapid, and all who are interested in this work will have ample cause to feel thankful and well satisfied with the result.

These tribes have never been permanently located at any point. They have for a long series of years considered this country their home; but, on account of the hostility and vastly superior numbers of the combined tribes of the Sioux, Cheyennes, and Arapahoes, the Shoshones and Bannocks have spent but a small part of each year upon the reservation, leaving very early in the spring and returning to it again in the fall. The chief of the Shoshones, Washakie, and his head-men, have agreed to settle here permanently when they come in the fall, which, if they do, it will be our opportunity to commence the work of teaching them the better way to live. These Indians are slaves to most of the vices practiced by the lowest and most debased class of white men. For perhaps twenty years they have been associated with that class of people, and have acquired all the vices without becoming acquainted with any of the virtues of the whites. Their condition in this respect is truly deplorable. Indeed, one of the greatest difficulties we have had to contend against at this agency has been caused by just such mean plotting and interfering with the agent in carrying out the views of the Government with regard to the Indians upon this reservation.

LETTER OF REV. G. W. DODGE, GENERAL AGENT.

SALT LAKE CITY, Utah, August 7, 1872.

I have only been on my field for about eight months. A large portion of the Indians under my charge have never been under my special supervision until now. They are and have *always been* rovers. In some few instances they have cultivated the soil. In Nevada, many of them work about the mines, or work as wood-choppers, ranch-men, and as common laborers, by which they do much toward subsisting themselves.

No schools have as yet been established, or any Christian missions. This will be impracticable, to any great extent, until the Indians are collected on reservations. I deem it as vitally important that they be collected in as large bands as possible, and as fast as possible; and that school and church privileges be furnished them, as well as facilities for learning the industrial arts.

Possibly politicians may grumble at the slow progress that has been and will be

made, yet, what has been done under the present arrangement challenges the admiration of every philanthropist. A century of military and political policy has been tried, only to leave the Indian where such policy took him up.

I do not deem that any policy that ignores the manhood of the Indian will ever prevail, neither ought it to prevail. That manhood may be in a crude state, yet it is manhood, and a manhood with rights and responsibilities, as well as dependencies.

The school and the church have their work to do. Let their agents come into the field, not simply cultured in books, but in practical knowledge of man in all its variations. Let them come with large hearts, and those hearts in sight, and the work they undertake will find Indian patrons. Yes, and our children shall say that "the Christian policy adopted by our noble President was the right policy for the nation, the philanthropist, and the Christian."

LETTER FROM J. J. CRITCHLOW, AGENT FOR UINTAH VALLEY UTES,
AUGUST 21, 1872.

* * * * *

Nothing was ever attempted before I took charge, a little over a year and a half ago, except to amuse and keep them quiet, and the agency was in such an unfavorable condition that all my efforts have been directed toward putting it in a more favorable condition for the introduction of civilization and Christianity. The distance, however, from the source of supplies makes this an exceedingly slow work. We have done something, but not near so much as I had hoped to accomplish in the same length of time. I have erected a mill, and hope, before long, to have suitable buildings erected, and schools and missions established, and commence the process of civilization and Christianization with more hopes of success. I have many obstacles to overcome, but hope to accomplish some lasting and beneficial results.

LETTER FROM REV. C. A. BATEMAN, AGENT.

WADSWORTH, NEVADA, *July 22, 1872.*

* * * * *

I had hoped to see a mission established upon the Walker River and Pyramid Lake reservations before this, but am disappointed.

* * * * *

I am well acquainted with a number of western tribes of Indians, but, according to numbers, the Pah Utes have the largest number of youths and children, and are, apparently, increasing rapidly, and I know of no tribe more deserving of our Christian sympathy. I know of none that I think would be more easily reached with Christian influence. I know of none more tractable, more ready to be instructed, more ready to work, and put forth efforts to become self-supporting, and my mission to this field would be most satisfactory if the anticipated work was accomplished.

I would be satisfied to bear the self-denial of this desert, the loneliness through which I pass, the separation from those I hold dear, and even the want growing out of the paltry salary that the Government imposes upon me, if I could but lay the foundation for missions, that would, in my opinion, result so gloriously in time.

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Official list of the Indian agencies, names of agents, names of tribes, and the religious denominations by whom the agents have been nominated.

Agents' names.-	Agencies.	Tribes of Indians.	By whom nominated.
NORTHERN SUPERINTENDENCY.			
<i>Barclay White, superintendent, (nominated by Friends.)</i>			
Thomas Lightfoot	Great Nemaha	Iowas; Sacs and Foxes of Mo	Friends.
Edward Painter	Omaha	Omahas	Do.
Howard White	Winnebago	Winnebagoes	Do.
William Burgess	Pawnee	Pawnees	Do.
Albert L. Green	Otoe	Otoes and Missourias	Do.
Joseph Webster	Santee	Santee Sioux	Do.
CENTRAL SUPERINTENDENCY.			
<i>Enoch Hoag, superintendent, (nominated by Friends.)</i>			
Joel H. Morris, (resigned)	Pottawatomie	Pottawatomies	Friends.
Reuben L. Roberts	Shawnee	Shawnees	Do.
John H. Pickering	Sac and Fox	Sacs and Foxes of Missouri; Ottawas.	Do.
Mahlon Stubbs	Kaw or Kansas	Kaws or Kansas Indians	Do.
John D. Miles	Kickapoo	Kickapoos	Do.
Hiram W. Jones	Quapaw	Quapaws, Senecas, and Shawnees; Peorias, Piankeshaws, and Kaskaskias.	Do.
Isaac T. Gibson	Neosho	Great and Little Osage	Do.
Laurie Tatum	Kiowa and Comanche	Kiowas, Comanches, and Apaches.	Do.
Jonathan Richards	Upper Arkansas	Arapahoes and Cheyennes	Do.
John B. Jones	Wichita	Wichitas, Kekies, Caddoes, Ionias, Wacos, Tonkaways, Delawares, &c.	Do.
F. S. Lyon	Cherokee	Cherokees	Baptist.
Theophilus D. Griffith	Creek	Creeks	Do.
Henry Briener	Choctaw	Choctaws and Chickasaws	Presbyterian.
	Seminole	Seminoles	Do.
NEW MEXICO SUPERINTEND'CY.			
<i>Levi Edwin Dudley, superintendent.</i>			
John S. Armstrong	Abiquiu	Capote and Weminuche Utes.	Presbyterian.
W. F. Hall	Navajo	Navajoes	Do.
	Cimarron	Muache Utes and Jicarilla Apaches.	Do.
Andrew J. Curtis	Mescalero Apache	Mescalero Apaches	Do.
Benjamin M. Thomas	Southern Apache	Southern or Gila Apaches; Mogollons and Mimbres.	Do.
John Orme Cole	Pueblo	Pueblos	Christian.
CALIFORNIA SUPERINTENDENCY.			
<i>B. C. Whiting, superintendent.</i>			
E. K. Dodge	Hoopa Valley	Smith River Indians, Hoon-solton and Miscott, &c.	Methodist.
J. L. Burchard	Round Valley	Ulkies, Con-Cons, Wylackies, and Redwoods.	Do.
Charles Maltby	Tule River	Tule Indians	Do.
WASHINGTON SUPERINTEND'CY.			
<i>Richard H. Milroy, superintendent.</i>			
Elkanah M. Gibson	Neah Bay	Makahs	Christian.
James H. Wilbur	Yakama	Yakamas and others	Methodist.
Edwin Eels	S'Kokomish	S'Klallams, Towandas, and Elwaha.	American Miss. Society.
E. C. Cherouse	Tulalip sub	Indians under treaty of Point Eliot.	Catholic.
Gordon A. Henry	Quinalciet sub	Indians under treaty of Olympia.	Methodist.
John A. Simms, special	Colville	Colville and other tribes	Catholic.
OREGON SUPERINTENDENCY.			
<i>James Wright, superintendent.</i>			
John Smith	Warm Springs	Uncoos, Deschutes, &c	Methodist.
Patrick B. Sinnot	Grande Ronde	Molels and others	Catholic.
Joel Palmer	Siletz	Shastas, Scatons, &c	Methodist.
Narcisse Connoyer	Umatilla	Umatillas, &c	Catholic.
Leroy S. Dyar	Klamath sub	Klamatha, Modocs, &c	Methodist.
Samuel Case, special commissary, in charge.	Alsea sub	Alseus and others	

REPORT OF THE BOARD OF INDIAN COMMISSIONERS. 197

Official list of Indian agencies, names of agents, &c.—Continued.

Agents' names.	Agencies.	Tribes of Indians.	By whom nominated.
ARIZONA SUPERINTENDENCY.			
<i>Herman Bendell, superintend't.</i>			
J. A. Tonner, special	Colorado River	Mohaves, Yumas, and others.	Reformed Dutch.
J. H. Stout, special	Pima and Maricopa	Pimas and Maricopas	Do.
Williamson D. Crothers	Moquis Pueblo	Moquis Pueblos in Arizona.	Presbyterian.
R. A. Wilbur	Papago	Papagoes	Catholic.
Josephus Williams	Camp Verde	Apaches, Mohaves, &c	Reformed Dutch.
Edward C. Jacobs	Camp Grant	Apaches, Arapahoes, and Pimas.	Do.
James E. Roberts	Camp Apache	Apaches, Coyaheros, &c	Do.
MONTANA SUPERINTENDENCY.			
<i>James Wright, superintend't.</i>			
Daniel Shanahan	Flathead	Flatheads, &c	Catholic.
William F. Ensign	Blackfeet	Blackfeet nation, Bloods, and Piegans.	Methodist.
Fellows D. Pease	Crow	Mountain Crows and River Crows.	Do.
Andrew J. Simmons	Milk River	Gros-Ventre, Assinaboines, &c.	Do.
INDEPENDENT AGENCIES.			
Daniel Sherman	New York	New York Indians	
George J. Betts	Mackinaw	Ottawas, Chippewas, &c	Methodist.
William T. Richardson	Green Bay	Oncidas, Menomonees, &c	Congregational.
Selden N. Clark	La Pointe	Chippewas of Lake Superior.	Do.
Edward P. Smith	Chippewa	Chippewas of the Mississippi.	Do.
A. R. Howbert	Sac and Fox of Iowa	Sacs and Foxes of Iowa	Lutheran.
John G. Gassman	Yankton	Yankton Sioux	Episcopal.
C. P. Birkett	Ponca	Poncas	Do.
Henry F. Livingston	Upper Missouri	Lower Brulés, Lower Yanktonais, (Sioux.)	Do.
John E. Tappan	Fort Berthold	Gros - Ventres, Mandans, Arickarees, &c.	A. B. (C. F. M.
J. C. O'Connor	Grand River	Oncpapa, Yanktonais, Cuthead, and Blackfeet, (Sioux.)	Catholic.
D. R. Risley	Whetstone	Ogallala and Brulé Sioux	Episcopal.
Henry W. Bingham	Cheyenne River	Sans-Arc and Minneconjou Sioux.	Do.
Jared W. Daniels	Red Cloud's	Red Cloud's band of Sioux	Do.
Moses N. Adams	Sisseton	Sisseton and Wahpeton Sioux	A. B. C. F. M., Boston.
James Irwin	Shoshone and Bannock	Eastern Bannocks and Shoshones.	Episcopal.
John B. Monteith	Nez Percés	Nez Percés, &c	Presbyterian.
Henry W. Reed	Fort Hall	Boisé, Bruneau, and Western Shoshones and Bannocks.	Methodist.
John J. Critchlow	Uintah Valley	Utes, Pi-Edes, Pah-Vents	Presbyterian.
Charles Adams	Los Pinos	Tabeguache Utes, Minsche, Weminuche, and Capote bands.	Unitarian.
John S. Littlefield	White River	Grand River and Uintah Utes, Tampas.	Do.
Calvin A. Bateman	Walker River and Pyramid Lake.	Pah-Utes	Baptist.
George W. Ingalls	Southeast Pi-Ute	Pi-Utes in southeastern Nevada.	Do.
William H. Forbes	Devil's Lake	Sisseton and Wahpeton Sioux	Catholic.
James B. Thompson, special	Denver	Roving Utes in vicinity of Denver.	

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